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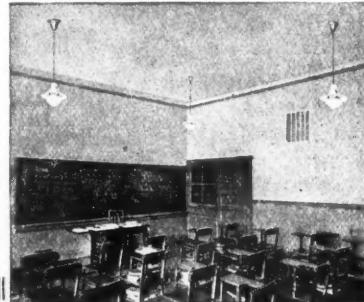
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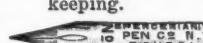
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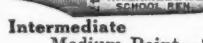
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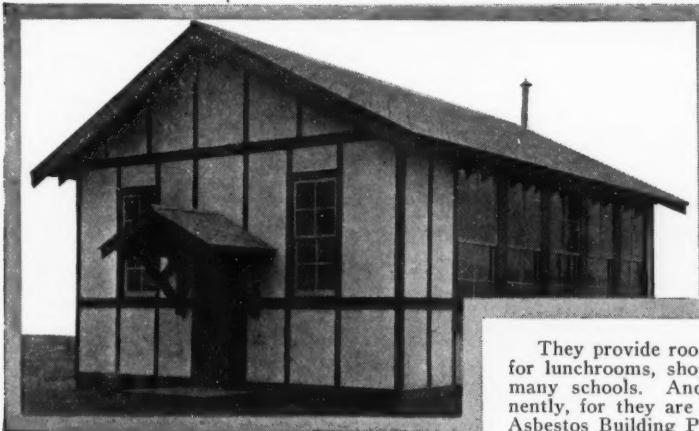
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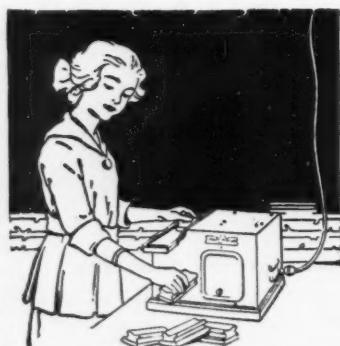
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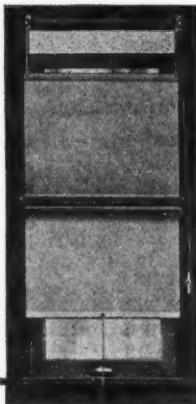
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Vol. XXII, No. II.

MILWAUKEE, WIS., MAY, 1922

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MARY, OUR MOTHER. Well has it been said that Mother Church is the wisest of practical psychologists. Speakers after exemplifications of applied psychology will find what they are after in the devotional practices sanctioned and hallowed by Catholic usage throughout the ages.

Notable from this point of view is devotion to Mary. For one reason or another, some fundamental human emotion cannot be indulged. Yet it should not be repressed; it must be sublimated—that is, its force must be transferred to a higher plane. One such emotion is the love of the child for the mother. Throughout life that love cannot be gratified as it was gratified in the days of infancy; the mother is dead, or the mother is far away, or—and this is not the least tragedy of human life—the mother has become alien in temperament or sympathies or intellectual growth. In any case, the child comes to see the human mother, dear though she be and revered though she be, is not a perfect being; and only perfection can win from our poor hearts the fullness of love.

But the Mother of God is the Perfect Mother. She is the one Mother who really understands us, the one Mother to whom we can go with the certainty of receiving the highest consolation. Even the most devoted son finds it necessary to keep sealed from the scrutiny of human maternity at least one chamber of his man's heart. But to his Mother in Heaven he can throw open all the doors, illuminate the darkest recesses. At the light of her smile, all things foul and dark flee away, and peace comes and more than earthly sympathy.

Here is a psychological justification of the beautiful and familiar saying, "A child of Mary will never be lost."

OF GROWTH AND EXPANSION. We live, after all, in encouraging days. For conditions are such that one cannot purchase a tube of tooth paste or a stick of shaving soap without getting a few practical hints of professional and personal import. I have heard the high and mighty of church and state discourse most impressively of educational ideals, I have humbly and assiduously read volumes on school management and the philosophy of education; but nowhere have I found one thing so well said as in this brief essay on the back of a receipt from a drug store. Let us read it as it stands, merely adapting to our own needs the emphasized words, and we are face to face with a statement of aims and ideals not unworthy of either the episcopal crozier or the academic hood:

"There are different kinds of growth.

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Here we have ample material for a community conference or for a summer institute lecture or for a helpful contribution to a discussion of the advisability of opening

new schools or entering upon new fields of educational effort. Every word, almost, merits earnest meditation; and the very style—despite that odious use of *proven for proved*—is worthy of imitation on the part of educationists whose words of learned

length and thundering sound too frequently serve but to benumb and perplex.

"VERISM" FOUND WANTING. "Verism" and "veristic" are the noun and adjective rather pompously applied to certain recent naturalistic novels which seek to justify themselves on the ground that they are telling the truth about life. In a splendid article in the *New York Herald* of March 26, that sterling Catholic writer, the Marquise Clara Lanza, analyzes "verism" from its own professed point of view and triumphantly convicts it of not telling the truth about life. Among other good things she says:

"Select a batch of the most widely read and discussed novels of recent publication—'Main Street', 'Erik Dorn', 'Moon Calf', 'Cytherea', 'Brass' and those much lauded English importations, 'Ursula Trent', 'Coquette' and 'Dangerous Ages'—and what do we find? Not one fine or noble character, not a single sentiment reflecting the higher and better emotions of the human heart. The best of the lot is perhaps 'Doc' Kinnicott in Sinclair Lewis's 'best seller', who at times arouses in us something akin to admiration. But as a whole they are a sorry crowd. The women, when they are not insufferably dull or neurotic, are pleasure loving dolls without sufficient moral stamina to prevent their toppling headlong into the first pitfall that yawns before them. On every page Sex stalks triumphant. The men believe in nothing. They are super-egos, devoid of ideals and aspirations, hard, arrogant and vicious. All, men and women alike, are soulless, spiritually dead, disillusioned and weary of existence before they have begun to live. We search vainly for the refreshing touch of humor so prized in the novelists of old, and we fail to sense that redeeming breath of genius that renders the author a law unto himself."

Thus, far from veridical in matter, "veristic" fiction is found to be equally wanting in manner. The "new" novelists don't know how to write. And the marquise tells them very plainly that it is because they don't know how to read. They lack the intellectual background. It is shameful that they have any appreciable vogue. For their appeal is really an appeal to prurience and eroticism. They are merely documents in abnormal psychology, and not authentic psychology at that. Professor Wilbur Cross, in a recent number of the *Yale Review*, reached substantially the same conclusion.

DO THEY DANCE? Most schools for girls, many schools for boys, have had difficulties anent the pupils and the desire for dancing. Heaven forfend that the humble paragrapher should presume to speak with authority on this touchy subject which has tightened the lips of many a reverend mother and has bereft many hard-working pastor of his beauty sleep. But there is no use in pursuing the ostrich policy of pretending that it is not a problem fraught with momentous potentialities. But one phase of the matter should concern us here.

We must not make the mistake of implying, when addressing our pupils, that dancing is intrinsically evil. The theology of the matter we all know. Dancing is to be regarded as evil only when it becomes a near occasion of sin. And our point here is that it will not become a near occasion of sin so long as it remains a thing of joy and beauty and natural expression.

Natural dancing is lovely; artificial dancing is hideous. No normal human being ever found in the former a near occasion of sin. Natural dancing is the spontaneous response of the body to the stimulus of rhythmic melody. It is one of the earliest of human manifestations, both in the individual and in the race. Before the baby walks or talks, the baby dances; and a people will have a national dance before they have a national literature or a national art. All of us who are not clad in the carecloths of prudishness will manage to express our joy or admiration in some form of dance—whatever we may call it; even a pope, I fancy, might tap a slippers toe in response to the lure of "Dixie" or "Innisfail". Historically the dance has been associated with religious ceremonies, and it is not altogether fanciful to find, as Monsignor Benson did, numerous traces of the dance in the liturgy of high mass.

But artificial dancing, ugly dancing, immoral dancing—that is another matter. It is performed, not spontaneously, but mechanically; it is not an expression of normal emotion but either a blind following of rules or a lure to the animal passions.

Now, our pupils are in the imitative stage. Often, for either good or ill, they speak as they do, they dress as they do, they dance as they do, because they dread anything approaching singularity, they fear being conspicuously out of fashion. When we exalt natural dancing and decry artificial dancing a few exceptional students will take us seriously and perceive how reasonable we are and may even conform their actions accordingly; but to most of our young charges all that we have to say will be offset by this consideration, the unanswerable consideration to imitative youth, "But everybody is doing it."

This being so—and if my statement of the case is fundamentally wrong I should be interested in being set right—the one thing for the teacher to do is to exert every energy and every ingenuity to have "everybody doing it" right. Let us be missionaries for the propagation of natural dancing, the dancing which is the spontaneous expression of emotion, the dancing which the morning stars probably indulged in when they sang together. Let us learn a lesson from those morning stars; let us recognize that dancing, bodily expression, is the natural and artistic accompaniment of singing. If we teach our pupils that it is proper to sing while standing like so many lifeless sticks and with faces as expressionless as so many oil cans, it is not to be wondered at that those same pupils will seek some sort of emotional discharge in dancing that is neither aesthetically beautiful nor morally wholesome.

And in pursuance of the missionary idea I venture to suggest that it will be wise for the teacher, either directly or indirectly, to foster little social organizations where the right sort of dancing, the natural, the artistic sort, will prevail and where the younger members will have before them the example of "everybody doing it" right.

BELLOC ON HISTORY. Mr. Hilaire Belloc is always stimulating. He is a scholar and more than a scholar, for in addition to his very considerable equipment of erudition he possesses the art of saying things clearly and interestingly. He knows, too, how to avoid overwhelming an audience with learning, how to present the fruitage of his study and thought without needlessly obtruding his processes and materials. Recently Mr. Belloc gave a lecture on history in the course of which he said:

"Of all purely temporal objects history is the most important, to be placed above mathematics and certainly above the rotten stuff they call philosophy. History is the memory of the human race—false history is distorted memory; no history is loss of memory. The one phase of history that should be especially dwelt upon is monarchy, for all the world will have to go back to monarchy sooner or later. Democracy is human and in some ways noble, but history, which is the object lesson of politics, shows that no large state of many million people stretching over a vast area has ever succeeded in being governed for a long while democratically. History can be taught only through the eye; it must be seen, and it can best be seen through the historical novel and play, the pageant and the moving picture."

Perhaps you do not agree with Mr. Belloc, but it is wise to learn to appreciate his point of view. You may not like his indictment of democracy, but that indictment is based upon the history of democracies old and new. Surely anybody who can read the signs of the times must recognize

(Continued on Page 87)



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Journalism and Literature

By Brother Leo, F. S. C., L. H. D.



Brother Leo, F. S. C.
 A popular Stevenson legend runs substantially as follows. He arrived, financially straitened and comparatively unknown, in San Francisco, and secured reportorial work on a daily paper. One of his first assignments was to "cover" a Thanksgiving dinner given by the Salvation Army to the poor and outcasts of the city. He wrote a beautiful description of the feast and drew affecting pictures of the faces of the guests, faces eloquent of bitter privation, of lack of character, of reckless living, of mute, inglorious agony. His "story" was a human document. But his city editor snarled at it and flayed Stevenson as only a city editor can flay: "There's no news in this at all. How many covers were set? You don't say. What officers of the Salvation Army had the affair in charge? You don't say. What prominent citizens of the city contributed to the success of the event? You don't say. What notorious characters from the underworld were among those present? You don't say. Who in thunder ever told you you were a reporter?"

This story has no foundation in fact. Stevenson did write for a brief time for one of the San Francisco papers, and very likely he made but an indifferent reporter; but there is no evidence that he ever had anything to do with the annual Salvation Army dinner. The story is poor history; but it is an excellent parable. It serves admirably to bring out the essential divergence of point of view between journalism and literature. From the literary aspect, Stevenson acted wisely; he studied human nature, he sympathized deeply with the joys and the sorrows of others, he sought to read a life story in each of the meagre faces ranged along the dinner tables, and, finally, he recorded his impressions in words of suggestiveness and beauty. But from the journalistic aspect, Stevenson was grossly incompetent; he failed miserably to record the news; he did not give the names and facts and figures; he ignored those four questions, ever present in the true reporter's mind: Who? What? When? Where?

Let it be freely granted that literature and journalism have something in common; that is why their functions and their natures and their purposes are so frequently confused. Both appeal to the human mind by means of language, usually printed language. Both imply an audience, a writer and a theme. Both represent the application of essential qualities of style such as clearness, correctness and ease. These are, none the less, but accidental similarities. Journalism and literature are different in genre; they are different in principle, and they are different in practice. To say that the reporter and the litterateur resemble each other because they both employ language as a medium of expression is about as accurate as to insist on the essential likeness of the bricklayer and the dentist because they both happen to use cement. If you remind me that sometimes a reporter becomes a great literary artist, I shall promptly remind you that once a tinker—his name was John Bunyan—became a great literary artist; also I shall recommend to you a local dentist who began life as a bricklayer.

The function of journalism is utilitarian; the function of literature is cultural. We read the newspaper to discover if any of our acquaintances have recently married or died or gone to jail, to see if the price of beans has advanced in the local market, to secure some idea of that baseball game we could not attend yesterday, to find out what plays are coming to the local theatres next week, to as-

sure ourselves that Congress has been making progress with our favorite legislation. We read the book—and by the book we here mean a book that is a book—to bathe our souls in the vision of eternal beauty, to purge our minds of sordid, worldly thoughts, to refresh our hearts with vistas of sublimity and peace. We go to the newspaper for facts; we go to literature for truths.

It is now precisely ten o'clock in the morning, and already we can find copies of today's Herald or Times or Examiner lying disregarded in street cars and choking waste-paper baskets in offices and libraries; and already the boys are in the street announcing the noon editions. Nothing in the wide world ages faster than journalism; the pyramids are not so old as yesterday's newspaper. But the book possess the element of permanence—that is the unfailing test of literature. It is, in the Miltonian phrase, embalmed and treasured up. It is untouched of time, independent of time. Age cannot wither it nor custom stale. The Iliad existed long before any newspaper existed; and today the Iliad is gloriously alive, while this morning's newspaper is already dead. The newspaper conveys the news of the day; the book embodies the tidings of eternity.

A great American journalist once said: "If a dog bites a man, that is not news; but if a man bites a dog, that is news." A striking exemplification of the journalistic viewpoint. The newspaper is concerned with what is unusual, exceptional, sensational, out of the ordinary. If a college professor loves his wife and cares for his children, eats his meals regularly, gives his lectures and attends faculty meetings, that is not news and the reporter has no interest in him; but if the same college professor shoots his wife, drowns his children and turns highwayman, that is news; and the reporter will be after him sooner than the policeman. A great Roman dramatist once said: "Nothing that is human can be foreign to me." That saying illustrates the literary viewpoint. The book is concerned with what is common to all humanity, what is typical of human life. Romeo and Juliet, Clytemnestra, Faust and Tartufe are enduring figures in literature because, actually or potentially, they are so very like the rest of us, because they enable us to know and understand ourselves better, because they reveal more and more of what is significant in human life and feeling and thought. The book speaks from the heart to the heart. The newspaper feeds upon the accidental and incidental; the book draws its sustenance from the essential and the permanent.

Thus journalism and literature differ in their matter; not less strikingly do they differ in their manner. In the local room of every newspaper, style is taboo. The first thing the "cub" reporter has to learn is that he is not supposed to write. His business is to get the facts, his most highly valued equipment is "a nose for news." The mere writing of a "story"—in newspaper parlance everything written is a story—is a very secondary affair. The highest salaried reporter on a well known metropolitan journal is a man who for the life of him couldn't construct a decent English sentence. He never has to. He goes out and gets the news—gets more of it and more accurately than any of his fellows—and then sets it down or dictates it regardless of form or structure or spelling or punctuation. To the hacks at the copy reader's desk falls the task of reducing the "story" to conformity with the requirements—not very exacting requirements—of newspaper English. Hence the presence of a certain sameness, a level uniformity in most newspaper writing. The bride is always "beautiful" and "charmingly gowned"; the statesman's utterance is always "epoch marking"; an audience is always "large and appreciative"; a sermon is always "timely and impressive." Journalism insists but on the barest rudiments of style and therefore falls inevitably into slang and jargon.

Far otherwise is the stylistic ideal of literature and the litterateur, the ideal suggested in Flaubert's unceasing quest of the one noun, the one verb, the one adjective that would alone serve to express his thought, the ideal parodied in that characteristic statement of Oscar Wilde that he worked hard all day putting in a comma in the morning and deleting it in the afternoon! The literary artist obviously must have something to say; but he simply cannot produce literature unless he knows how to write, unless he has mastered the finesse of style—mastered it in a relative sense only, for in literature there is no such thing as absolute mastery; as a great Frenchman said: "Style is never done." The stylistic difference, the difference in manner, between journalism and literature is comparable to the artistic difference between a soap advertisement on a billboard and the Sistine Madonna, to the musical difference between a mess call sounded on a bugle and the Fifth Symphony interpreted by a skilled orchestra.

But the most salient point of divergence between journalism and literature is in temperament or mood,—the most salient, because in literature mood is indispensable, while in journalism it is dispensed with altogether. Not without reason is the name of the reporter ordinarily suppressed in the newspaper, is the "story" printed without its author's name affixed to it. The publishing of the name implies emphasis on the personality of the writer, and in journalism the exploitation of the writer's personality is an unforgivable sin. "You'll never make a reporter" a news editor once said to an ambitious tyro, "until you get it under your skin that all good newspaper men write alike." The reporter may have a sense of humor, but it is bad form to be funny; he may possess a mighty zeal for civic righteousness, but it is a journalistic error to be didactic; he may even have "thoughts beyond the reaches of our souls," but his business as a newspaper man is to stick to the facts. And so the reporter, commenting on the death of his fiancee, must write something like this:

Lucy Brown, only daughter of Chief Justice Brown, died of pneumonia yesterday at eleven o'clock at the Braeg Sanitorium. Chief Justice Brown was notified that the case had taken a serious turn, and arrived here earlier in the morning. His only surviving daughter, Mrs. George C. Pickles of Denver, will arrive for the funeral which will take place Wednesday morning. Miss Brown was a graduate of St. Martha's Academy. During the past two years she was prominent in settlement work.

But the litterateur proceeds far otherwise. He may do as Wadsworth does in his little poem, "Lucy." He records his personal reaction to the event. He gives nothing whatever about the Chief Justice or the delectable Mrs. Pickles or St. Martha's Academy. He writes as no other human being could write, he lays bare his individual affections and regrets. The journalist aims at our heads; the poet appeals to our hearts.

If, hastily considered, some of the statements we have made regarding journalism and literature appear unwarranted or exaggerated, it is because we have been considering pure journalism and pure literature, that we have been concerned with the theory of both subjects. In practice,—and it is this fact that makes our comparison of the two forms necessary,—journalism and literature often approximate the one to the other. The special writer on the newspaper is sometimes a lightweight litterateur, and the poet or the novelist with a passing vogue is often a journalist who has missed his vocation. The magazine as we know it in this country has both a journalistic and a literary element. It is the business of the discriminating reader to realize the ideals of either form and to shape his judgments accordingly.

Let us guard, too, against another misconception. Intrinsically, no moral issue is here involved; the book is not "better" than the newspaper, the newspaper is not "worse" than the book. Each has its legitimate function. A biscuit is not better or worse as an article of food than a carrot, though its nutritive value is greater. Both body and mind require "roughage." But we abuse the carrot when we assume that it can perform the dietetic functions of the carrot, and we abuse the newspaper when we expect it to possess the characteristics of literature.

(Continued on Page 87)

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BENNETT ON FORMAL DISCIPLINE. Analysis of the Doctrine of Formal Discipline.

Sister M. Louise, Ph.D., S.S.J.

One of the striking difficulties in the thorough understanding of what is meant by Formal Discipline, is the variety of meanings attached to the phrase. It is not at all surprising. We daily have experience of the fact. No two persons look upon things in the same light. This is true not only of men or women of mental training, but it is equally true of men and women in the ordinary walks of life. Whole books have been written on the meaning of "education," "culture," "refinement," and the like, and yet we discover differences, sometimes great differences as to the precise meaning of these words. Take again, the word "mind." What does it mean generally? Does it mean the soul? The intellect? The faculties? The powers? Is the mind simple or composite? The different schools of Greek philosophy held different meanings, even at variance with the teachings of their respective founders, and evidently not in accord with the teachings of Aristotle. Witness the vagaries of our modern system of philosophy concerning the meaning of "mind." What a chaos of opinions! Hence, it is important to fix definitely the precise meaning of "Formal Discipline" before we can make application of the phrase in reference to educational methods.

Bennett signalizes four distinct schools of "Formal Discipline." The first "refers to the increase in general capacity of the whole mind when exercised in a definite way." "The mind is supposed to possess a unity mental energy, force, power, spiritual unity; it is a whole and homogeneous substance without parts or phases."

There is some truth in this statement: Man is a unit. The soul is the motive power, which exerts a controlling influence. All the faculties of the soul are interrelated and naturally influenced by the acts of each faculty. Hence, the training of our mental, moral, and physical faculties are guided by the soul. Man is not a mere machine as many hold. He is capable of vast development. In proportion as our faculties are trained systematically, taking into account the special function of each faculty and its due relation to the others, that training will tend to develop the whole man. When any one faculty is developed to the detriment of the other faculties, that man becomes a specialist in that particular line. He has limited his powers. It is said that such a one is a great mathematician, or logician, or chemist, or biologist, etc., meaning that he is versed in mathematics, logic, chemistry, biology, and the like. He may be wholly ignorant of other branches of knowledge which possess educational forces and perhaps very essential to the whole man. Formal Discipline in such a case is restrictive and one-sided. "Mind is then a totality, a unity, and any effect on it is total, and must be."

The second class admits that man is a unity, but only in certain respects. This class claims that "man includes within himself many little men, each with a different character, yet in some mysterious way capable of assisting each other." "These are called Perception, Memory, Imagination, Reason, Feeling, and Will." But this seems to be a false way of looking at man as a unit. The soul has its faculties and parts so united to make One. All of these faculties and parts function through the soul, its principle of life and unity. It is the soul through perception that perceives, through the memory that it memorizes, etc. It is meaningless to state that the Will wills, and not man, etc. We cannot separate man's faculties from himself because they could not exist.

Benecke held that there were three original possessions, differing in degree, but belonging to each person: a) animation, which shows itself in making of concepts, judgment, relations; b) power or force, which shows itself in greater moderation, less pain, fear, quicker recoveries; c) impressionability, sensitivity; these three are fundamental impulses, original capacities, which become differentiated into many forms of activity in later life. Any enrichment, dwarfing, or modification of these primitive mental sources modifies all the nature processes depending on them.

There is here a species of evolution which cannot be held by a Christian teacher. The soul is the principle

and to it are due the development affected by education and environment. We are, to some extent, creatures of circumstances. Our inner thoughts are modified by sense perceptions, society, and experiences. As thought elicits thought, so do our environments affect us. Withal, it is man who is thus affected and not our faculties. Practice and training will help in the development of faculties and herein Formal Discipline plays an important roll.

Dr. Bahrwald "conceives of the mind after the form of society, in which there are individuals, but which is much more than the mere numerical unity of these. There is a general intelligence resulting from the refinements and organization of experience in the passive side, and also in turn reacting upon and directing these on later individual experiences." It is difficult to conceive the mind to be after the form of society. Society is a vague term and not as specific. Individuals make up society, but the individuals retain their identity and character. It is true that when individuals receive the same training, there follows a similarity of views and possibly of interests, but that there should be a general intelligence is beyond conception. It is a truism that like begets like and creates tastes that may be termed general, and yet, there is a vast difference so far as individuals are concerned. It is equally true that one faculty is influenced by another faculty if there be a close relation between them. There is no doubt that the will is influenced by the understanding, and nevertheless, the will acts independently. The result of the will's action is a most complicated psychological fact, hard to grasp and harder to explain. In our correlation of branches, we have another expression of the influence exerted by the different faculties on one another.

If, therefore, we develop the mind, say by historical studies or by philosophy, judgment and will are influenced by memory, imagination, and the like, leaving their traces on our findings and results, or on the content of our knowledge.

The third sub-phase, namely, impressionability, sensitivity, concerns the internal groupings of the faculties, within which cross effects are possible. With Socrates, knowledge determines the will. Since the time of Socrates, there have been claimants for interactionary effects in all degrees, for instance, knowledge affects the feelings, and feelings, the will; memory acts on reasoning, and reasoning on presentation, but not on the different faculties of the feelings. Herein is the difficult problem of the emotions and feelings, and it is a problem which has not been fully solved. Experience tells us that we are moved to action by our feelings and emotions, but how far such interaction really takes place seems to be undetermined.

Bennet, then, gives the third view of Formal Discipline, and claims that it does not go so far as the second. He says, however, the distinction is a real one. "The conception is that the whole person, as such, functions in a certain way this moment and in another way the next, and that we may rightly classify these acts on the basis of certain elements common to the processes rather than on the things or powers which make up, or are involved in these acts." By this he means that some train attention, some discrimination, which has reference to the act. Hence, discrimination is a function rather than a fact with mere content.

Here may be mentioned as a corollary another phase of this diffusion theory of participation, because it may have all of the truth there is in the doctrine of formal discipline. "Emerson calls attention to the fact that character is not intellect, great mentality, or exceptional emotional or novel quality of their actions." Yet, it may be truly said that certain persons have strong characters and that we are cognizant of the fact in conversing with them. Bennett thinks that points in this general make-up may be separated out, such as caution, reliability, sanity, prudence, taste, atmosphere, integrity, wholesomeness, application, sympathy, etc. These are not acts; they are total habitual ways of personal response. Their unity, undoubtedly connotes what we mean by "culture". These large personal responses may not come from any transfer of special training in any of the senses already enumerated. These accomplishments may be called generalized habits or modes of action. They constitute the whole man. If we take into account the formal training of any one special quality, as belonging to formal discipline, it seems but

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RELATIVE DUTIES OF PASTOR AND PRINCIPAL
IN LOCAL SCHOOL ADMINISTRATION.Rev. A. E. Lafontaine, Superintendent of Parish Schools,
Diocese of Fort Wayne, Ind.

This article on the relative duties of the pastor and the principal in local school administration, I intend to treat from the following points of view: The ideal pastor, or the pastor working under ideal conditions; the ideal principal.

The Pastor.—As regards the relation of the pastor to the school, he is supreme, not only in religious matters but in everything that pertains to it, subject, of course, to the authority of the Bishop from whom proceeds his jurisdiction and to whom the Church has confided the divine mandate, "going, teach all nations." From the moment that a pastor takes possession of his parish it becomes a duty of conscience to see that the children under his care receive an education that is Catholic and that is not inferior in any way to that given in other schools. Should a suitable building not exist he will proceed to erect one. To this he will give his most serious thought. While prudently avoiding any useless expenditures he will plan a building as beautiful at least both internally and externally as any school in his locality. The pride his parishioners take in their school building will bring ample returns in willing attendance on the part of the children and in financial assistance on the part of the parents, besides which a beautiful edifice is an aid to discipline and refinement.

The classrooms will be his first care. They will be ample, convenient, well lighted and well ventilated. The walls will be of proper color, the blackboards of suitable height, the desks and chairs of proper size and material, the decorations simple but artistic, and no details that make for cleanliness, for the convenience and health of the pupil, or for the prevention of noise, shall be omitted. All state laws and requirements shall be studied. Prompt means of emptying the rooms will be provided, and all danger of loss of life by fire shall be eliminated as far as possible. He will moreover remember that modern schools now have not only classrooms but auditoriums, gymnasiums, shops, domestic science rooms, drawing rooms, music rooms, science laboratories, libraries, administrative rooms, and rest rooms. He will know also that even with a good architect only great vigilance will prevent bitter disappointments. And when the school is finished, most carefully will he plan to keep it clean and sanitary and without defacement.

In the erection of the teachers' home the pastor will use as much care as in the building of the school. He will consult the desire of the teachers, when possible, and while wisely excluding luxuries that they are not accustomed to that are not in keeping with their vows, he will provide more generously than they ask for in time and labor-saving devices.

In regard to the teachers themselves, the pastor will remember, first of all, that they are religious and that from their religious life they obtain their inspiration and the necessary strength to bear the heavy burdens of their daily toil. Their religious life he will, therefore, foster and encourage in every possible way. He will readily make considerable sacrifices so to arrange his day that they may be able to observe the practiced enjoined by their rule, with which he will make himself familiar, and he will provide every facility so that they may assist at the Holy Sacrifice of the Mass regularly, partake of the Bread of Life in Holy Communion frequently, and practice conveniently other devotions which they love and in which they find their consolation, and in which they unite themselves in ever closer bonds of the Divine Master to whom they have consecrated their lives. To this spiritual assistance the pastor cannot give too much thought or importance. To certain blessed men or women who were able to kindle the white heat of religious fervor in some noble souls, do we owe the army of consecrated beings who make our schools possible, and any pastor who can maintain that fervor or rekindle it, will do an inestimable favor to society and assure the success of his school, for the character and life of the teacher are the most potent influences on the life of the pupil, and character-formation is the primary purpose of all Catholic education.

The pastor will not neglect the intellectual life of his teachers. He will encourage it by short but frequent and regular conferences in which he will keep them in touch with the best educational thought of the day, the latest devices and the most approved technique. Discreetly, however, he will manifest but little interest in most new theories and new subjects of instruction until sufficient data have proved their soundness and utility. He will see that they have a good community library and one or two sound educational journals. He will also encourage and facilitate their studies by placing at their disposal suitable works of reference, and he may even furnish illustrative material for their lesson plans, material which they often find it difficult to procure, but which he may have in abundance. In order to work fruitfully and authoritatively along these lines he will find it distinctly profitable to acquire a good working knowledge of general psychology, of the philosophy of education, of general methods, of school management, of the history of education, and an up-to-date knowledge of special methods and of the Catholic psychology of education.

The points just considered are of paramount importance. A school in which teachers are truly of God and really students will achieve success in the true sense of the words in spite of every obstacle, while the school in which these qualities are found wanting will be a failure, whatever may be its fictitious reputation in the minds of the multitude. Nor can any one deny that the pastor may be a factor of great importance in the cultivation of these qualities.

The one great reason why the pastor puts upon himself and the parish the expense and the labor of maintaining a school is that the children may receive religious instruction. This subject, therefore, is his first care, his greatest solicitude. He will know exactly and in minute detail what part of religious doctrine is taught, and to whom, how it is taught and what are the results of the teaching. His object is to train his children to understand, to live, to love the teachings of Christ. On him rests the responsibility. He will teach personally at certain times, and this without hesitation and with authority, as he is by his very office the teacher of religion. But his vigilance will never cease; he will demand not the word only, but the meaning, not the knowledge only, but the practice of Christian virtue, not the content only of the text-book, but the liturgy, the devotions, the ideals of the Church. He will see that religious instruction is not confined to a formal period, but permeates every part of the day, and he will rest only and thank God who has blessed his efforts when he knows that the children of his school carry into the street and into their homes an abiding spirit which makes them reverent, docile, upright, truthful, and clean.

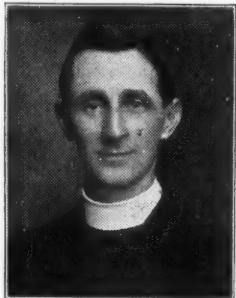
It may perhaps seem to some that I have dwelt on this part too insistently, but an experience of some years has convinced me that once the existence of the school is provided for, the spiritual life of both teachers and pupils is the great mission of the pastor. Other matters are no doubt very important and he plays an important part in them, but the spiritual life is essential and he plays in it an essential part. It is his supreme duty to his school.

On the duties of the pastor towards secular instruction and other branches of school management I will not dwell so long. Here he is still the commander-in-chief but is no longer on the breadworks. He must know what is being done, the work itself he confides to others. The observance of the diocesan regulations and course of study, the text-books, the daily program, the general policy of the school, the general discipline, the number of teachers, their methods and efficiency, the grades, the examinations, the promotions, the retardations, the expulsion of pupils, the attendance, entertainments, the standing of the school absolutely and relatively speaking, in fact all that pertains to the school and its success, all these things come within the domain of the pastor and he should know them. Therefore, he should visit and inspect his school that he may know its condition and that all concerned may be aware that he knows. These visits which should be frequent and regular will prove of the utmost value if made in the proper spirit and manner. They may be a source of encouragement and joy, but unfortunately they might also bring gloom and un-

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ART OF MUSIC IN PREHISTORIC TIMES PASSED THROUGH THREE DISTINCT STAGES.

By Rev. F. J. Kelly, Mus.D.



Rev. F. J. Kelly

type. Under the first head fall drums, rattles, tamborines, gongs, triangles, castanets, in a word, all instruments of percussion. Under the second head fall flutes, horns, trumpets, fifes, hautboys, bugles, all wind instruments. And under the third head, fall all stringed instruments, comprising the harp, lyre, lute, violin, dulcimer, piano, etc. Now these three types are representative of three distinct stages of development through which prehistoric music has passed, and the stages occur in the order named. That is to say, the first stage in the development of instrumental music was the drum stage, in which drums and drums alone were used by man. The second stage was the pipe stage, in which pipes as well as drums were used. The third stage was the lyre stage, in which lyres were added to the stock. And as in the geological history of the globe, the chalk is never found below the coal, nor the coal below the chalk, so in the musical history of mankind is the lyre stage never found to precede the pipe stage nor the pipe stage to precede the drum stage.

That this should be the order of development seems natural, since it corresponds to the constitution of the factors of which instrumental music is composed, rhythm, melody and harmony. Rhythm is the most elementary, —now the instrument of rhythm is the drum. Melody is an advance on rhythm and was given by the pipe; while harmony which is the most advanced of all, was ushered in by the lyre.

And not only to their constitution but to their chronology, as a glance at what is going on around us will reveal, or in the development of the musical sense, first comes the appreciation of rhythm, of melody next, of harmony last,—first, the power to beat time with the foot to a tune in a concert room; next, the power to appreciate the melody independent of its rhythm; lastly, the comprehension and appreciation of the harmony. So in pianoforte playing, first, time, then the right hand which takes the melody, then the left hand which gives the harmony. Thus also in the history of modern music, an era of rhythm came first under Bach; an era of melody next under Haydn and Mozart; Beethoven bridges over the transition to the era of harmony, which has attained its climax under Wagner and Liszt.

Musical instruments though their varieties may be counted by the hundreds, are really reducible under three distinct types: 1 the drum type; 2 the pipe type; 3 the lyre

There is another reason why drum, pipe and lyre should have been the order of the stages in prehistoric time,—I allude to the evidence furnished by the mechanical complexity of the instruments themselves. The drum is evidently the simplest of all; the pipe is more complex than the drum; but the lyre which consists of strings stretched on pegs is the most complex of all. In keeping with this is the fact that savages sometimes have the drum alone, but never the pipe alone, or the lyre alone; for if they have the pipe, they always have the drum too; and if they have the lyre, they always have both pipe and drum.

The evidence of ritual is of great value when studying the antiquities of music. The instrument of ritual among savage nations is invariably the drum. When both pipe and lyre are known, if an instrument is employed at all in the fetish ceremonies, it is invariably the drum. The evidence of mythology substantiates what has been said. The legends of savages, all testify to the high antiquity of the drum. But the mythology of civilized peoples is a far more fertile field, and gives many valuable hints about the succession of the stages. And it is singularly confirmatory, that whenever a definitive sequence is alluded to in legend, or can be gathered from it by the comparative method, the lyre is always made to follow the pipe, and the pipe to follow the drum. Minerva invented the flute, but afterwards threw it away and took to the lyre instead. When Apollo received the lyre from Mercury, he praised the wonderful sound, which neither gods nor men had heard before. But long before Minerva's flute or Apollo's lyre was heard, music had come into being with the cymbals of Curetes. This is a plain enough suggestion that the drum is the oldest form of music.

The embryology of the art of music ends with the evolution or introduction of the three forms of instrument; but in order to discover what laws governed the development of the embryo, we may be allowed to avail ourselves of any hints which the history of the full-fledged art has to offer, and when we bear in mind that the strolling pipers had spread all over mediaeval Europe long before the strolling fiddler was heard of, and that the drummers and trumpeters formed respectable and influential guilds before the time of either; that the history of the modern orchestra has proceeded on the same principle; that the history of the composite instruments tells the same tale, the organ, the composite pipe coming first, attaining its full maturity, and being on the high road of decline before the piano, the composite string, had well commenced its existence. I think these hints conjoined with the bearings of the facts mentioned before, will go to confirm our original position as to the order of the three stages in the development of prehistoric music, the drum stage, the pipe stage and the lyre stage, which it seems to me, are to the historian of music, what the stone, bronze, and iron ages are to the archaeologist. And though it is to the history of music that they are chiefly valuable, they are by no means without import in the spheres of archaeology and ethnology.

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THE CATHOLIC SCHOOL JOURNAL,
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Vol. 22, No. 11.

Despite the conditions in Germany, it is reported that the number of students at the universites is very large and especially the number of women. About 30,000 of these students are doing all kinds of menial work in order to support themselves, while pursuing their studies. Surely this is a sign of courage and a determination to strive for better days and pleasanter surroundings. The German character has always been noted for traits of perseverance and it comes into play now, in the days of national disaster and sorrow. The world at large will rejoice to see the German nation at work, trying to recuperate and make good.

The senseless wave that for some time swept this country in opposition to the study of the German language has to some extent subsided and here and there we find some who are urging that it be restored to its former place as a proper requirement for a liberal education. No one dare deny the wealth of scientific and literary food that can be found in German letters.

In some places, the study of algebra and geometry has been dropped or left to the choice of the pupil. For three years this has been the condition in the public schools of the state of West Virginia, and now all those interested in the progress of the schools in that state are insisting on the resumption of these studies. Is it not very strange how a fad or a fickle motion will sway the better judgment of otherwise sensible persons?

The Catholic School Journal

Horace Bushnell made a very clear statement, when he wrote these words:

"It is not scholarship alone, but scholarship impregnated with religion, that tells on the great mass of society. We have no faith in the efficacy of mechanics' institutes, or even of primary or elementary schools, for building up a virtuous and well-conditioned peasantry so long as they stand disengaged from the lessons of Christian piety. Unless your cask is perfectly clean, whatever you pour into it turns sour."

The youth of our land, as was well said recently, have a "hard fight to keep straight". Cheap literature, the movies and a lack of home training and parental control, all combine against the young. Home life is shattered to pieces, children are seldom taught any kind of restraint. The discipline of the rod is a lost art, sentimentality has abandoned it even from most Catholic homes and the only stronghold of correction lies in the school, whose influence too often is nullified by the home and the street. Some one has well suggested that in many a parish, it might prove profitable to establish schools for adults, fond mothers and careless fathers, who might be taught some good lessons, which the all too short Sunday sermon now and then fails to impress, or if so, only temporarily. Much of the sad leakage from the faith can be laid at the door of the home and not at that of the school. What would become of our youth, if our schools were all closed for ten or twenty years?

Miss Mercedes Sola, a teacher of a high school in San Juan, Porto Rico, is in this country for a brief visit and she says there is a great amount of dissatisfaction in that country on account of the ban put on moral and religious teaching in the public schools there. She informs the American people that:

"The most pressing problem confronting the Porto Rican public school system at the present time is the lack of Christian and moral training. When the island was under Spanish rule the schools used to train the children in good morals and good manners. Since the United States got control of the island all this training has been abolished and the residents are concerned about it.

"Every possible means," she said, "has been tried to have the training restored to the schools. We have persevered in using propaganda and have gone to the Legislature to ask that it provide the training in our educational system. We have not succeeded because the Commissioner of Education in Porto Rico, who is appointed by the United States Government, is completely opposed to the plan."

She adds that in every other respect the public school system is satisfactory. It was founded on the same plan as the American public school system; it is in fact even more thorough than the American system. When Porto Rican children have come to the United States to school they have been placed in a higher grade than at home. For instance, a sixth grade pupil has been placed in a seventh grade here.

"There are nearly 3,000 teachers on the island, of whom about 500 are Americans. About 10 per cent. of the native teachers have received their

training in the United States, and the others have been trained in Porto Rico normal schools by American teachers. English is taught in all grades. Most of the American teachers, however, are assigned to grades above the fourth year and are largely employed in departmental teaching. Domestic science is taught in all of the schools."

In John Bach McMaster's History of the People of the United States, we read that the primer or as it was called the "hornbook" was of a religious character and two thirds of the illustrations were of a biblical character and the reading lessons consisted of the Lord's Prayer and the Protestant Catechism. A writer in the New England Magazine of Nov. 1893, says that when he was a boy he was obliged to learn in the public school in Massachusetts, "The Westminster Shorter Catechism" and that he wondered what a longer one could be like. He quotes a contract made in those days with a grammar school teacher in Roxbury. This contract required the teacher "to use his best skill and endeavor, both by precept and example, to instruct the children in all scholastical, moral and theological discipline." After the primer was finished the boys were compelled to study the Psalter and the Bible, the only books necessary "till they go to college." The schools were under the constant and vigorous supervision of the ministers. The minister visited the school regularly, sometimes he questioned the children on the sermon of the preceding Sunday, he regularly examined the children in the catechism and in a knowledge of the Bible. Hence we may conclude that they believed in a Christian education and as the New England poet Whittier says:

"Fear not the sceptic's puny hands
 While near the school the church spire
 stands,
 Nor fear the blinded bigot's rule,
 While near the church spire stands the
 school."

Now and then it is really refreshing to listen to an old time teacher comment on the present day results of modern instruction. Here is one we feel sure readers will enjoy. This teacher has recently undertaken the task of "coaching" some pupils.

"I have pupils in the first and fourth grades, and, strange to note, the latter are as ignorant of books and number work as the former. These are private pupils—after school hours. Yes, sir, they can sing, turn handsprings, do various stunts, scratch off a few lines to represent a tree, or a house, perhaps, but no reading, writing or arithmetic that any one who was ever a teacher could recognize."

If he lived in the city of Cleveland, he would have the rare opportunity of finding how expert the pupils were in the art of manicuring and hairdressing, for these have been added to the curriculum. The old teacher also adds that:

"These pupils I am now coaching do not seem to be entirely brainless, yet they didn't know ten words in print two weeks ago, or were able to read one sentence containing the same words. They were able to mention about 50 or 75 words which were written on the blackboard and which they sound and pronounce each day and play them."

"Think of a fourth grade pupil not knowing the half of 4, 8, 12, 20 or being able to read so one not acquainted with the text could understand! What are we paying taxes for? What is the plan and method of this wonderful new educational system? I've taught in every grade and I see so little difference in the knowledge required now, from first to eighth grade, I stand dumbfounded and amazed."

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AN ANALYTICAL STUDY OF SELECTED POEMS.

XI.

Indirection.

By Richard Realf.

The Study by Sister Miriam, O. M.

Indirection.

Fair are the flowers and the children, but their subtle suggestion is fairer;
 Rare is the roseburst of dawn, but the secret that clasps it is rarer;
 Sweet the exultance of song, but the strain that precedes it is sweeter;
 And never was poem yet writ, but the meaning outmastered the meter.

Never a daisy that grows, but a mystery guideth the growing;
 Never a river that flows, but a majesty sceptres the flowing;
 Never a Shakespeare that soared, but a stronger than he did enfold him,
 Nor ever a prophet foretells, but a mightier seer hath foretold him.

Back of the canvas that throbs the painter is hinted and hidden;
 Into the statue that breathes the soul of the sculptor is bidden;
 Under the joy that is felt lie the infinite issues of feeling;
 Crowning the glory revealed is the glory that crowns the revealing.

Great are the symbols of being, but that which is symbolized is greater;
 Vast the create and beheld, but vaster the inward Creator;
 Back of the sound broods the silence, back of the gift stands the giving;
 Back of the hand that receives thrill the sensitive nerves of receiving.

Space is as nothing to spirit, the deed is outdone by the doing;
 The heart of the woer is warm, but warmer the heart of the wooing;
 And up from the pits where these shiver, and up from the heights where these shine;
 Twin voices and shadows swim starward and the essence of life is divine.

Richard Realf.

The Poem and Its Theme.

Long before we in this country had, as Mrs. Wilkinson puts it, outgrown the "handmaid theory" and had come to believe that Art is a real princess to be loved for the sake of her beauty and served for the sake of life and mankind, poets were giving us verse that compares not unfavorably with the best verse of to-day. Among such verse we find this exquisite lyric wherein truly the "meaning outmasters the meter." Since we too have come to believe with Bacon that poetry has "something divine in it," and is necessary to the satisfaction of the human mind, anthologies have multiplied, and fortunately for us one of the best of them has within recent years made "Indirection" forever safe.

"From the reaper man, and his reaper time." The yearning of our hearts for truth and beauty, or their eternal craving for Him Who is Truth and Beauty, have at times made us all sharers in the poet's vision and consequent emotion. But not to us, not even to other poets, was it given worthily to shape the vision and the emotion into verse as Realf has done. No other writer has so eloquently and so poetically told us that "the essence of life is divine."

Mode. He who looks at material things or through them seeking their essence is doubtless in a thoughtful mood. But when he uses such terms as flowers, children, roseburst of dawn, song joy, and glory, we know that his is not the pensive seriousness of scientist or philosopher, but rather the emotional earnestness of a perceptive poet. His emotion gives rise to a variety of moods, not quite

distinct perhaps. The subtle suggestion of flowers, the secret that clasps the dawn, and the thrill of the nerves of receiving, stir in the heart wonder, admiration, and joy. All of these constitute the complex mood of "Indirection".

Movement. The cadence of poetry, what Mr. Arnold calls its "fluidity", is easy to feel but difficult to explain. This is especially true of the cadence of "Indirection". While conventional versification recognizes only assest and unaccented syllables, in this poem certain syllables have degrees of pitch, that make the poem unusually musical. One is tempted to say that their quantity also increases the melodic effect. Dr. Gummers observes that the poetry in which quantity is mistress, and quality plays a handmaid's part, comes nearer to music. While quantity is not mistress in "Indirection", it certainly seems to have more than its usual regulative force. The reader may be right in thinking that it is the syntactical and rhetorical accents, rather than quantity, which contributes to the marked musical effect. If it is with individuals as with races, the poet's life supports the reader's judgment. For, thinks Scherer, the choice of accent rather than quantity lay in the passionate and vehement nature of the Anglo-Saxon race. Yet we should reluctantly, if at all, admit that Realf lacked the quiet artistic sense that prefers the placid rhythm of Greek verse. But explain the movement as we may, the good rhythm is a direct and truthful record of the poet's emotions and ideas as expressed in the poem. The record leaves all lovers of musical verse deep in the poet's debt.

Tone-Color. Rime is used in "Indirection" for both embellishment and emphasis. The only imperfect rimes are antithetical and therefore aid the emphasis. The only masculine rimes used strengthen the conclusion. Many of the rimes moreover are used to stress important words in the verse. With striking effect the interation of words emphasizes the parallel structure of nearly every line. It is as if the parts of every line were perfectly balanced, the identical sounds being the common weight. In one line there are as many as six pairs of like sounds, subtly suggestive of the "twin voices". Closely interwoven in the poetic fabric, like gleaming threads of gold and silver, are the alliterative and assonantal effects. To hold them up individually for admiration were to lessen their beauty and that of the whole fabric. Every stanza is an elaborately wrought web of pleasing repetition, hence the elusive musical charm of "Indirection".

Progression and Proportion. A careless reader might call the poem monotonous, but a reflecting soul is sure to find in it "unity amid variety". In eighteen beautifully balanced lines we find explanations of the conclusion. The whole poem mounts up to and culminates on the phrase, "the essence of life is divine". The poet uses the most exquisite images. In the first stanza general terms are used: flowers, dawn, song, and poem. In the second they are more specific, not flowers, but a daisy; not dawn, but a river; not song, but a Shakespeare. In the first two lines of the third stanza we find mentioned the other supreme artistic works of man, canvas and statue, poems having been named above. The other half of the poem treats of things less concrete and so maintains the balance observed in each line.

In the fourth stanza the poet sings of what may be seen and heard and felt. In the fifth the terms are more comprehensive still: space and spirit, the deed and the doing, the lover and love. When first read the third line of this stanza may slightly jar upon both ear and mind, yet how significant it really is! How better express the immeasurable distance between the material and immaterial than by the strongly contrasted words, pits and heights? The verbs too are forcible and not merely alliterative. In the next line the distance is nicely bridged: body and spirit are united and directed heavenwards as "twin voices and shadows". For although the essence of life is divine, it is never distinct from the being. The artistry throughout is unmistakeable.

Style and Diction. "It were as wise to cast a violet into a crucible that you might discover the formal principle of its odor and color" as seek to reveal the secret charm of "Indirection". The style is to the thought of the poem as the color and odor of the flower are to the texture of its elements. Mr. Realf's singular style invests the thought with a strange loveliness imparting as it does the

pleasure-giving quality without which it would not be poetry. His style is not merely the man, the poet; it is the poet; it is the poet at his best.

The diction discloses an ear sensitive to beauty; a discernment eager for accuracy. It is characterized by simplicity and strength. How strong and yet how lovely are the verbs: the secret that **clasps**, meaning **outmastered**, mystery **guided**, majesty **scepters**, a stronger **enfolds** (him), canvas that **throbs**, statue that **breaths**, glory that **crowns**, silence **broads**, nerves **thrill**, and voices and shadows **swim**! Many of the words are somehow suggestive of the "divine", as for instance, creator, mystery, majesty, infinite, glory, great vast, and spirit. Note the forceful effect the compression gives the title.

The Thought. Richard Realf in this poem has avoided the extreme views which are the tendency of too many modern poets; he is neither materialistic nor pantheistic. He sees the world to be what it is, the work of a Divine Artificer; a throbbing canvas back of which the Divine Painter is hinted and hidden. So similar is his thought to that of Father Farrell in his essay, "About Money", that it seems but a poetic version of the priest's words:

"Have you ever felt that there was something still unrevealed, and fairer far than anything that was revealed in the fairest landscape on which you ever looked? Has the sunrise ever seemed as if it were about to bring something brighter than even the light that slowly broadened into day? Have you ever had a vague delicious hope,—nay, for a moment it was a certainty, that the pale gold and the red gold of the sunset were about to be flung open to let out a vision fairer than the sunset ever was? Has something unutterable lain behind the noblest word you ever heard uttered; something impalpable, yet so real and so beautiful, lurked beneath the surface of picture or of poem, or fair face or strain of music, till the more exquisite grew your appreciation of nature or of art the more a tinge of melancholy stole upon your happiest thoughts; till beneath the last analysis of some subtler than earthly chemistry the spirit of joy and the spirit of sadness seemed to be but accidental forms of some one unchanging essence? You felt that what you saw and heard was not all; however great, still not all. All this was but the Work. The Worker was under it giving it whatever it had of value or of beauty."

Comparison. Poets have viewed Nature in various ways and in various moods. I quote but two. John Hall Wheelock in a precious little poem called, "Thanks from Earth to Heaven" reads in the world's loveliness the Supreme Poet's message to all human poets:

God pours for me His draught divine,
Moonlight, which is the poet's wine,
He has made this perfect night
For my wonder and delight.

To the human, the Supreme
Poet speaks in wind and stream,
Tenderly He does express
His meaning in each loveliness.

Simply does He speak and clear,
As man to man, His message dear—
Aye—and well enough He knows
Who shall understand His rose!

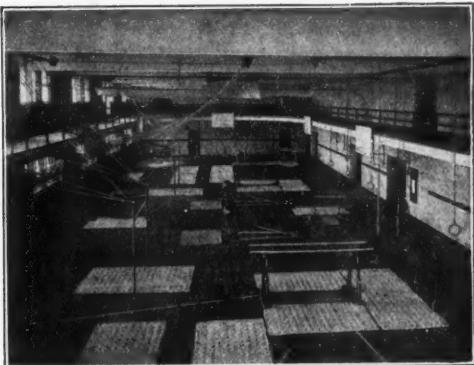
For the world enough it were
To have a useful earth and bare,
But for the poet it is made
All in loveliness arrayed.

How admirably God's priests, when he is also a poet, looks out upon the fair world, Father Ryan tells us:

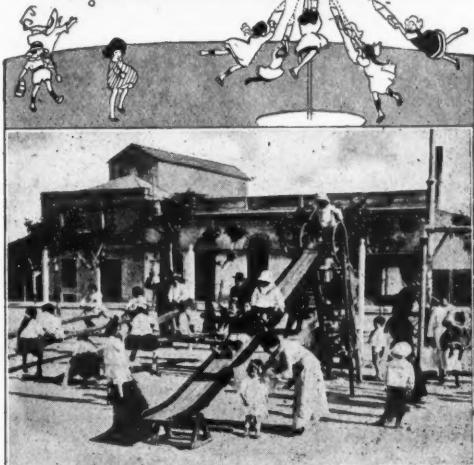
The finite—it is nothing but a smile
That flashes from the face of Infinite;
A smile with shadows on it—and 'tis sad
Men bask beneath the smile, but oft forget
The loving Face that very smile conceals.

Nature is but the ever-rustling veil
Which God is wearing, like the Carmelite
Who hides her face behind her virgin veil
To keep it all unseen from mortal eyes.

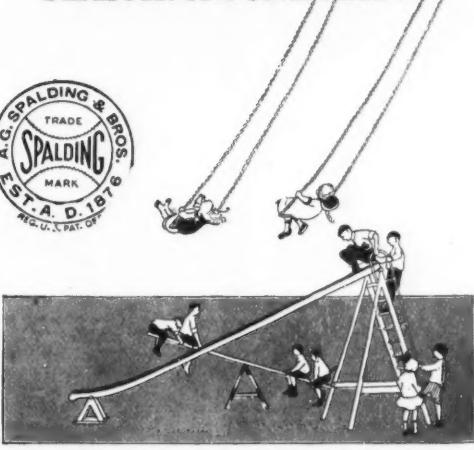
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GYMNASIUM APPARATUS



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WE WILL SUGGEST A SUITABLE OUTFIT
IF YOU WILL TELL US THE CONDITIONS.

The Catholic School Journal

Why doth He hide Himself
 The tiniest grain of sand on earth's shore
 Entemps Him; the fragrance of the rose
 Folds Him around as blessed incense folds
 The altars of His Christ; yet some will walk
 Along the temple's wonderous vestibule
 And look on and admire—yet enter not
 To find within the Presence, and the Light
 Which sheds its rays on all that is without.

And this, although

The lowly grasses and the fair-faced flowers
 Mourn they have no hearts to love their God,
 And sigh they have no souls to be beloved.

Estimate. A lyric is better appreciated in the light of the author's personality. Let it suffice to say of poor Realf that he sowed in sorrow that we might reap in joy. His life, like that of so many greater poets, is among the saddest records of literature; but his biographer has this fine thing to say of him: "During his bitterest sorrow, while he meekly bore the woe-degrading consequences of his weakling acts, the soul of the singer rose to nobler and loftier height of expression, and went down to more sacred depths of feeling". Not once does he mention in "Indirection" (although doubtless written during a period of sadness) sorrow or anything akin to it; it is as if he would keep the pain for himself and give us only the joy born of it. It is poetry like this, as opposed to much of the unpoetical effusions of to-day, that keeps us from meriting the delightful curse which Sir Phillip Sidney would hurl, in behalf of all poets, at those indifferent to poetry's charms, "that while you live, you live in love and never get favor, for lacking skill of a sonnet; and when you die your memory die from the earth for want of an epitaph."

Well Known Authority Goes Abroad.

The New York newspapers announce that Mr. John R. Gregg, author of Gregg Shorthand and president of the Gregg Publishing Company, accompanied by Mrs. Gregg, sailed on the Mauretania, April 25th, for a six months' stay in Great Britain where he will be engaged in introducing the system into thirty-three of the most important private commercial schools of the Kingdom that have recently adopted the system, and are reorganizing their work for the coming fall. The adoption of the system by this chain gives the system two of the largest chains of schools in the Kingdom, with schools located in all the principal cities. Mr. Gregg is accompanied by some of his associates, experts in commercial education, who will assist him in training teachers and in reorganizing the schools on the successful plans followed in America. With headquarters in London, Mr. Gregg expects to visit and lecture in every important city in the Kingdom.

Additions to the Horace Mann Readers.

The demand for new and varied material largely in story form has led to the publication by Longmans, Green & Co. of the New Primer and the New First Reader in the Horace Mann Series.

Many of the stories are cumulative; most of them are original, all have literary value. They are composed of short incidents which form convenient lesson units.

Although the material is presented in story form there has been no change in the Horace Mann Method, which is explained in the Teacher's Edition with its definite directions for teaching each day's lesson.

EDUCATIONAL PROGRESS.

The Houghton Mifflin Company, Boston, has begun the issue of a serial publication under the title of Educational Progress, each number of which contains a monograph on an educational topic of current interest. The monograph in the first number is "Silent and Oral Reading in the Elementary School," by Emma Miller Bolenius. The second number will contain a monogram on the Project Method, by H. B. Wilson and S. M. Wilson. So far as the supply permits, single copies of these bulletins will be mailed free. Quantities for organizations of teachers will be furnished at cost on application to the publishers.

FLAG DAY EXERCISE

(June 14th)

By Mary Eleanor Mustain

The birthday of our flag falls on June 14th; it is meet that we fitly celebrate the date in all our schools. Our flag has never been lowered in defeat.

Song Group:

The Star-Spangled Banner.
 America, the Beautiful.

Flag Salute

Entire School.
 I pledge allegiance to my flag and to the Republic for which it stands.

One nation indivisible, with liberty and justice for all.
 Stand By the Flag—John Nicholas Wilder. Class Recitation

Stand by the flag! On land and ocean billow
 By it your fathers stood unmoved and true,
 Living, defended—dying, from their pillow,
 With their last blessing, passed it on to you.
 Stand by the flag, all doubt and treason scorning!
 Believe with courage firm, and faith sublime,
 That it will float, until the eternal morning
 Pales in its glories all the lights of Time!

A Patriotic Creed for Americans—Dr. Frank Crane. Class exercise.

First Child:

I am an American.

I love my country because it stands for liberty and against all forms of slavery, tyranny, and unjust privilege.

I love my country because it is a democracy, where the people govern themselves, and there is no hereditary class to rule them.

Second Child:

I love my country because the only use it has for an army and navy is to defend itself from unjust attack and to protect its citizens.

I love my country because it asks nothing for itself it would not ask for all humanity.

Third Child:

I love my country because it is the land of opportunity; the way to success is open to every person, no matter what his birth or circumstances.

I love my country because every child in it can get an education free in its public schools and more money is spent on training children here than in any other country.

Fourth Child:

I love my country because women are respected and honored.

I love my country because we have free speech and a free press.

I love my country because it interferes with no person's religion.

Fifth Child:

I love my country because its people are industrious, energetic, independent, friendly and have a sense of humor.

I love my country because its heroes are such characters as George Washington and Abraham Lincoln, who loved to serve and not to rule.

Sixth Child:

I will serve my country in any way I can. I will strive to be a good citizen, and will not do anything nor take part in anything that may wrong the public. I wish to live for my country.

If need be, I will die for my country.

Song Group:

America.

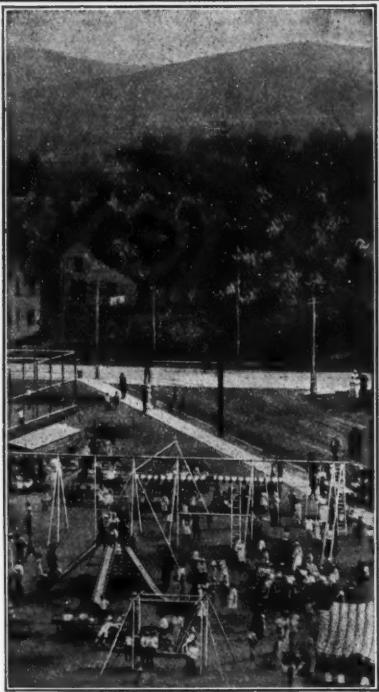
The Story of Our Flag:

First Child:

The history of our flag is of very great interest, and brings to memory many sacred and thrilling associations. The banner of St. Andrew was blue, charged with a white saltier, or cross, in the form of the letter X. It was used in Scotland as early as the eleventh century. The banner of St. George was white, charged with a red cross; and it was used in England as early as the first part of the fourteenth century. By a royal proclamation, dated April 22nd, 1700, two crosses were joined together upon the same banner.

Second Child:

This ancient banner of England suggested the basis of our own flag. Other flags have been used at different



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times by our colonial ancestors, but they were not associated with, or made a part of, our "Stars and Stripes."

Third Child:

It was after Washington had taken command of the Revolutionary army at Cambridge in 1776, that he unfolded before them the flag of thirteen stripes of alternate red and white, having upon one of its corners the red and white crosses of St. George and St. Andrew on a field of blue. This was the standard which was borne into Boston when it was evacuated by the British troops and was entered by the American army.

Fourth Child:

Uniting, as it did, the flags of England and America, it showed that the colonists had not yet decided to sever the tie that bound them to the Mother country. By that union of flags it was signified that the colonies were still a substantial part of the British Empire, and that they demanded the rights which such a relation implied. On the other hand, the thirteen stripes represented the union of the thirteen colonies; the white stripes indicated the purity of its cause, the red declared their defiance of cruelty and persecution.

Fifth Child:

On the 14th of June, 1777, it was resolved by Congress, "That the flag of the thirteen United States be thirteen stripes, alternate red and white, and that the union be thirteen white stars in a blue field." This resolution was made public in September, 1777, and the flag that was first made and used in pursuance of it was that which led the Americans to victory at Saratoga. The stars were arranged in a circle, in order, perhaps, to express the equality of the states.

This first flag was made by Mrs. Betsey Ross of Philadelphia. She had less than twelve hours in which to complete the flag; when General Washington brought her a rough sketch of the flag, the stars were six-pointed ones. Mrs. Ross suggested that the stars should be five-pointed, and folding a piece of paper, with one snip of the scissors she produced a five-pointed star; her suggestion was followed, and it was to Betsey Ross that our flag is indebted for the present five-pointed stars.

Sixth Child—Betsey's Battle Flag—by Minna Irving.

From dusk till dawn the live-long night
She kept the tallow dips alight,
And fast her nimble fingers flew
To sew the stars upon the blue.
With weary eyes and aching head
She stitched the stripes of white and red,
And when the day came up the stair
Complete across a carven chair
Hung Betsey's battle flag.

Like shadows in the evening gray
The Continentals filed away,
With broken boots and ragged coats,
But hoarse defiance in their throats;
They bore the marks of want and cold,
And some were lame and some were old,
And some with wounds unattended bled,
But floating bravely overhead
Was Betsey's battle flag.

When fell the battle's leaden rain,
The soldier hushed his moans of pain
And raised his dying head to see
King George's troopers turn and flee.
Their charging column reeled and broke,
And vanished in the rolling smoke,
Before the glory of the stars,
The snowy stripes, and scarlet bars
Of Betsey's battle flag.

The simple stone of Betsey Ross
Is covered now with mold and moss,
But still her deathless banner flies,
And keeps the color of the skies.
A nation thrills, a nation bleeds,
A nation follows where it leads,
And every man is proud to yield
His life upon a crimson field
For Betsey's battle flag!

Seventh Child:

In 1794, there having been two more new states added to the Union, it was voted that the alternate stripes, as well as the stars, be fifteen in number. The flag thus

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altered and enlarged was the banner borne through all the contests of the War of 1812. It was observed, however, that if a new stripe should be added with every freshly admitted state, the flag would at length become inconveniently large. In 1818, therefore, Congress enacted that a permanent return should be made to the original number of thirteen stripes, and that the number of stars should be increased to correspond with the number of states.

Eighth Child:

Thus the flag might symbolize the Union as it might be at any given period of its history, and also as it was at the time of its birth. It was at the same time suggested that the stars, instead of being arranged in a circle, be formed into a single star—a suggestion which was occasionally adopted. At the present time it is sufficient if all the stars are there upon the azure field—the blue to be emblematical of perseverance, vigilance, and justice, and each star to signify the glory of the state it represents.

Ninth Child:

What precious associations cluster around our flag! Where has it not gone, the pride of its friends and the terror of its foes? What countries and what seas has it not visited? Where has not the American citizen been able to stand beneath its guardian folds and defy the world? With what joy and exultation seamen and travelers have gazed upon its stars and stripes, read in it the history of their nation's glory, and drawn from it the inspiration of patriotism!

Reading—The American Flag—James Rodman Drake.

A Song for Our Flag—Denis A. McCarthy.

Here is my love for you, flag of the free, and flag of the tried and true;
Here is my love for your streaming stripes and your stars in a field of blue;
Here is my love for your silken folds wherever they wave on high,
For you are the flag of a land for which 'twere sweet for a man to die.
Native or foreign, we're all as one when cometh the day of strife.
What is the dearest gift we can give for the flag but a human life?
Native or foreign are all the same when the heart's blood reddens the earth,
And, native or foreign, 'tis love like this is the ultimate test of your worth.
Native or immigrant, here is the task to which we must summon our powers:
Ever unsullied to keep the flag in peace as in war's wild hours.
Selfishness, narrowness, graft, and greed and the evil that hates the light—
All these are foes of the flag today; all these we must face and fight.
Symbol of hope to me and to mine and to all who aspire to be free,
Ever your golden stars may shine from the east to the western sea;
Ever your golden stars may shine, and ever your stripes may gleam,
To lead us from the deeds we do to the greater deeds that we dream.
Here is our love to you, flag of the free, and flag of the tried and the true;
Here is our love to your streaming stripes and your stars in the field of blue;
Native or foreign, we're children all of the land over which you fly,
And, native or foreign, we love the land for which it were sweet to die.

Song Group—Selected.

The Writing of 'The Star-Spangled Banner':

The way in which Francis Scott Key came to write our inspiring national hymn—The Star-Spangled Banner—is most interesting. Under a flag of truce, young Key, who was a lawyer in Baltimore, visited the British fleet lying off Baltimore to discuss certain features of law affecting a proposed exchange of prisoners. The American emissary went aboard the *Minden*, flagship of the British Admiral Cockburn.

As it happened, the British plans called for a bombardment of Baltimore, the time for the opening gun set

for shortly after the time Francis Key came aboard. For obvious reasons, the British naval commander decided that it would be better to keep Key aboard the *Minden* during the engagement, virtually a prisoner, for the time being.

According to the British plan, the bombardment began at sunrise on Sept. 13th, 1814, and lasted until seven o'clock in the morning of the following day. During the time this was going on the ardently patriotic young Key was forced to watch his own compatriots under fire in Fort McHenry and Baltimore.

All through the night Key naturally was unable to tell which way the fortunes of war veered. The night was rainy and dark, and the flashes of guns from the ships and shore batteries were no indication of whether the British attackers or the American defenders were getting the worst of the engagement.

But with the long-awaited and prayed-for dawn, Key, in the uncertain light saw the stars and stripes still floating proudly over Fort McHenry, and knew that his comrades were undefeated.

The experience of waiting through the long, wet night for the news of the outcome of the bombardment, and the rush of joy when his eyes saw, across the stretch of water in the first faint light of early morning, the American flag still waving over the Fort, were the inspiration for the poem which is known today by every school child throughout the land.

The old battle flag, ripped and frayed, is being carefully preserved for the eyes of Americans of today and generations to come. Any visitor to Washington, D. C., who fails to go to see this inspiring flag, now more than a hundred years old, an emblem of the many struggles through which this young country had to go, is making a regrettable mistake. The flag is on exhibition at the National Museum.

The Flag Goes By—Henry Holcomb Bennett.

Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums,
A flash of color beneath the sky:
Hats off!
The flag is passing by!
Blue and crimson and white it shines
Over the steel-tipped, ordered lines.
Hats off!
The colors before us fly;
But more than a flag is passing by.
Sea-fights, and land-fights, grim and great;
Fought to make and save a State:
Wearied marches and sinking ships;
Cheers of victory on dying lips;
Days of plenty and years of peace;
March of a strong land's swift increase;
Equal justice, right, and law,
Steady honor and reverend awe;
Sign of a nation, great and strong
To ward her people from foreign wrong:
Pride and glory and honor—all
Live in the colors to stand or fall.
Hats off!
Along the street there comes
A blare of bugles, a ruffle of drums;
And loyal hearts are beating high:
Hats off!
The flag is passing by!

Acrostic—The American Flag. (For fifteen children)

The success of any school program lies in making it possible for each child to have some part in the program; by the use of the Acrostic device, this is made possible. If liked, each child may carry his letter of the Acrostic.

T—There are many flags in many lands,
There are flags of every hue,
But there is no flag, however grand,
Like our own, "Red, White and Blue."—Anon.
H—Hurrah for the flag,
The bonny, bonny flag!
We will sing its colors fair;
We love the pure and the true,
So choose the Red, White and Blue,
And we'll follow it everywhere.—Anon.
E—Everywhere
The slender, graceful spars
Pose aloft in the air,

And at the masthead
White, blue and red, the stripes and stars;
Oh, when the wanderer, lonely, friendless,
In foreign harbors shall behold
The flag unrolled,
'Twill be as a friendly hand
Stretched out from his native land,
Filling his heart with memories, sweet and endless.
—Henry Wadsworth Longfellow.

A—A song for our banner; the watchword recall
Which gave the Republic her station;
United we stand, divided we fall!
It made and preserved us a nation!
The union of lakes—the union of lands,
The union of States, none can sever,—
The union of hearts—the union of hands,
And the flag of our union forever.—George P. Morris.

M—My country's flag! The flag of our country is not simply a piece of bunting, which can be purchased for a few dimes in the nearest shop; it is not a mere cluster of brilliant colors; it is the emblem of dignity, authority, power. Insult it and millions will rise in its defense. In this free land there is no sovereign, no crown: our sole emblem of fidelity to our country is the flag.—General Horace Porter.

E—Ever it means universal education—light for every mind, knowledge for every child. It means that the American schoolhouse is the fortress of liberty.—Col. R. G. Ingersoll.

R—Raise that glorious ensign high,
And let the nation see
The flag for which our fathers fought
To make our country free.—Anon.

I—I love the red, the gleaming red
Of the stripes so bright and clear.
Brave men grow braver in war, 'tis said,
When the crimson folds float near.
And my heart grows light
Whenever I see
The stripes of our banner
Waving for me.—Selected.

C—Child of the sun! to thee, 'tis given
To guard the banner of the free,
To hover in the sulpher smoke,
To ward away the battle stroke,
And bid its blendings shine afar,
Like rainbows in the cloud of war,
The harbinger of victory.—Joseph Rodman Drake.

A—A song for the flag,
The bonny, bonny flag,
With its stripes, red and white,
Its bit of sky-blue
With the stars peeping through
'Twill brighten the darkest night.—Anon.

N—Ne'er waved beneath the golden sun
A lovlier banner for the brave
Than that our bleeding fathers won
And proudly to their children gave.—Anon.

F—Flag of America, Emblem of Liberty,
Forever wave!
Beautiful, ever bright,
Wave in the people's might,
For Freedom, truth, and light,
Flag of the brave!—Selected.

L—Let us twine each thread of its glorious tissue of our country's flag about our heart strings, and looking upon our homes and catching the spirit which breathes upon us from the battle-field of our fathers, let us resolve that, come weal or woe, we will in life, in death, now and forever, stand by the Stars and the Stripes.—Hon. Joseph Holt.

A—And wherever that flag has gone it has been the herald of a better day—it has been the pledge of freedom, of justice, of civilization,—and of Christianity. Tyrants only hate it. All who sigh for the triumph of righteousness and truth salute and love it.—A. P. Putnam.

G—Guard well that flag, for faith and hope and better days to be,
Your flag, my flag, the people's flag,
The flag that makes men free!
—Kate Brownlee Sherwood.

THE TEACHING OF GEOGRAPHY IN THE ELEMENTARY GRADES

By Sister M. Alma, Ph. D., Supervisor of Schools,
Sisters of St. Dominic of Newburgh, New York.

The end a traveler has in view determines the direction he will take. What end are we as Catholic teachers trying to attain? Why do we maintain a separate system of schools at such an enormous expense to our Catholic people? What are we trying to do in the educational world that is over and above what is being done in the system of schools maintained by the state? What is our aim? Let us distinguish between an end and an aim. An end is an objective thing, a thing outside the possibilities of the child at present. For the teacher it is an ideal. An aim is for the purpose of giving direction to our endeavors in the progress toward our ultimate end. After direction is determined, our problem becomes one of intensity of movement toward that end. Without direction our work at best becomes haphazard. An end is always first in intention but last in execution.

When the Scribes and Pharisees of old asked the disciples of Christ why their master ate and drank with publicans and sinners, our Divine Lord did not leave them to answer the question. He answered it for them. So in our own day we are not left to depend on our finite intelligence, in the solution of this problem of such vital importance to the future life of the Church, nor are we left at the mercy of godless theorizers. He comes to our aid here as of old and announces in clear and unmistakable terms the ultimate end of Christian education. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets." In the Catholic concept there can never be two ultimate ends. There are intermediate ends, but they must be in line with this ultimate end. Training for citizenship, for example, may be an end, and for the state it is the ultimate end, but for the Catholic teacher it must be a secondary one but included in the ultimate end. Otherwise we would have the wrong idea of citizenship. Training for citizenship requires that the face be turned and turned at once toward our Ideal, Jesus Christ, who would have his followers to "render to Ceasar the things that are Ceasar's and to God the things that are God's."

However widely divergent may be the views of the leaders of thought in the educational world today as to the ultimate end to be attained, they are at one, in theory at least if not in practice, on the necessity of observing the principle of correlation in all our work. This was the fundamental principle that animated the teaching of Christ while on earth. This is the fundamental principle that animates the teaching of the Church today. This principle of correlation is the predominate idea that stands out in the whole system of Catholic Philosophy of Education. Consequently this is the principle that must determine our matter and mold our method if we would reach our ultimate end, the perfection of Jesus Christ.

Looking back over the work of the last three decades we find that there has been an advance in the work in geography along two general lines: in the character of the text book used and in the methods of teaching the matter. Thirty years ago the texts in general use were mere compilations of miscellaneous geographical information coupled with an inordinate amount of locational geography. The tendency to embody the causal idea as the key-note of geography has been on the increase during the last twenty years. This change has been ascribed to the superior advantages more recently afforded to a geographer. The change for the better in the manner of teaching the subject has been less marked. For the most part the methods employed in the past tended to force the hapless child to properly ticket items of information and to store them in his memory, regardless of the fact that the human mind develops by means of the living truth that functions in it rather than by the dead matter that is stored in the memory. Although we are beginning to recognize the absurdity of the plan yet here as elsewhere theory and practice appear to be polar distances apart. We still find teachers who insist that the child memorize the products of countries, the population of cities, the capitals of states and similar encyclopedic information notwithstanding the fact that each new thought element, if it is intended to function, must be so

related to the previous mental content that it can be taken hold of by that content, lifted up into life and thus rendered intelligible. Otherwise it can not take its place in the growing structure of the mind. However valuable an item of truth may be in itself, if it does not function for the child receiving it, it tends to impede his development and to menace his mental health. Another factor that has tended to retard progress in the past was the spirit of vagueness that pervaded the work. No one seemed to have a definite idea as to what or how much was to be accomplished in a given time. Each one was more or less free to set the standard for herself. Here and there were to be found teachers who had a clear vision of the ideal, but the vast majority of the teachers in the elementary grades had no particular training for the subject and lay claim to no special fitness for it. However we find several rather clearly defined attempts to bring the work out from this chaos of haphazard endeavor. These attempts may be designated as the Journey Method, the Topical Method, the Map Drawing Method, the Type-Study Method, the Problem Method, and the Project-Problem Method. Each of these so-called methods has in its turn contributed something of value to the general method of teaching geography, yet no one of them is worthy of unqualified approval. At the present time the Project-Problem Method occupies a central place in the mind of the teacher in the elementary grade. In the near future something else will have supplanted this. The modern educational world stands ever ready to "try out" new methods or new suggestions. It shows itself less ready to examine the underlying principles upon which these methods and suggestions are based. The Catholic teacher, however, knowing the goal toward which her every effort is to be directed, must needs examine principles, lest she fail to fulfill the Divine commission entrusted to the Church in the persons of the Apostles, "Teach them to observe all things whatsoever I have commanded you." And the commandment He gave them was the commandment of love. "Love one another as I have loved you." We hope to show in the lessons that are to follow that no subject in the curriculum is, from the very nature of the matter under consideration, better fitted to develop the power to love God and our neighbor than is geography. This leads us to an examination of what constitutes the subject matter of geography.

There are three things that claim the attention of every man at some time during life: God, himself and his neighbor. Geography from the Catholic standpoint considers man in his mutual relation to each of these other beings: God and his neighbor. Geography has been defined as the study of man in his mutual relation to his environment. If we understand environment to include the action of mechanical forces over which God has no control then we must reject the definition. If, on the contrary, these forces be regarded as a free gift from God thought out from all eternity for the benefit of man and even regulated from day to day for his greater good, then we may accept this definition as tending to lead the child ever nearer and nearer to the Author of Life. From this standpoint the subject matter of geography may be divided into four general groups: (1) The phenomena of nature; (2) The effect of this phenomena on man; (3) The response that man has in times past made to these various manifestations of God's Providence; (4) The result of this correspondence between God and man.

(1) The phenomena of nature. Under this heading we shall include what are known as Astronomical, Mathematical and Physical Geography. Here will be treated the size, shape and motions of the earth together with the three absolute essentials for the life of man: air, light and water. These are also the three most essential factors in man's environment.

(2) The effect of this phenomena on man. In studying the effect of the phenomena of nature on man we shall bring the subject to bear on the immediate problems of life. We shall endeavor to determine how men live, what they do, and as far as practicable find out why they live and work as they do in different environments in different parts of the world. Thus these truths will come to the child not as isolated facts but in relation to human activity. In this way we may build up a sympathetic understanding of the conditions under which people of other lands live and work. Little by little the child comes to get a broader outlook on life. He becomes a citizen of the world, a brother to him whom before he looked upon as a foreigner. Until we

can do this, all talk of "Americanizing the foreigner" is vain and futile. If we could always take the other person's point of view there could be no violations of charity. We can use no more effective means of developing patriotism than by promoting charity. The better we prepare our boys and girls to take in the world in their view of life the better we prepare them to enjoy Heaven and certainly the better we prepare them to live in peace here.

(3) The response that man has in times past made to these various manifestations of God's Providence. This response may be observed as we study the use that has been made of the natural resources of the earth; land, water, forests, and minerals, together with the artificial appliances that man has devised.

(4) The result of this correspondence between God and man. This point may be studied as we compare the peace, happiness, wealth, and prosperity of different peoples as reflected in their civic institutions. These four factors have from all time led men to set up forms of government in order to preserve to posterity the treasures that God has blessed them with.

In accordance with the principle of correlation the first lessons in geography should be in story form. They may constitute the material of the reading lesson and be introduced not later than the second school year. If the reading book be constructed along psychological lines, the child will, at one and the same time, be gaining not only a knowledge of reading but of the deepest truths of religion as well, together with the elements that form the basis of all future work in geography, government, and aesthetics. Such a text recently came from the pen of the late Doctor Thomas Edward Shields, then dean of the Sisters College, Washington, D. C., in the Second Book of the Catholic Education Series. The object of the book, to use the words of the author, is "to bring home to the growing mind of the child the central truth that God has given us a Law and that this Law must be obeyed if we are to realize the supreme purpose of life."

Secondly, the beginnings of geography should coincide, as near as may be, with the beginning of man where God holds a central place. Human nature is only too apt to consider itself the center of the universe. We do not need to minister to this instinct by making a beginning with the child's own home where he holds the central place. However, this last course is the one usually pursued. We hope to show, in the lessons that are to follow, that the broad, solid foundation of all future work in geography may be laid during this second year. An examination of these lessons will occupy our attention now.

In Part III, page 73 of the text referred to above, we find the first explicit geography lesson in the story entitled "The Lamps of Heaven." The scene is laid in Persia adjacent to the birthplace of man and not far from that of man's Redeemer, Jesus Christ. As he reads this story the child listens with joy to the whispering breezes and trembles with fear at the angry storm. He watches the snow-white clouds as they chase each other across the bright blue sky as if eager to escape from the radiant sun. He climbs in imagination the rugged mountain and waits for the crimson sunset. He follows the running brook as it flows through the green valley. He stops here and there now to pick the snow-white lilies, again to rest under the tall palm tree, but ever anxious to continue his journey past the fields of grain and the pastures with the fattening flocks, until at last he reaches the beautiful river. At night he sleeps under the quiet stars and counts them as they move noiselessly across the sky. What an abundance of physical features have been gathered up in this one little story! What a variety of land and water forms are offered to the child for consideration at this first step into the field of geography!

The questions at the close of the lesson were intended by the author to serve the double purpose of promoting oral expression on the part of the child and of suggesting other questions to the teacher.

(Continued in June Issue)

"I mean, if God spares me, to make an effort to build up a system of secondary schools in this diocese which will stand second to none in the country."

With these words, Rt. Rev. Hugh C. Boyle, heralded for the first time his plans for putting under way the greatest and most important Catholic project in the Pittsburgh diocese in a recent address.

MOVEMENT AFOOT TO SHOW FILMS THAT BUILD CHARACTER.

When former Postmaster-General Will H. Hays said he expects to "see movies in every school and church in this country," his idea was not so Utopian as one might suppose at first thought, declares Wyndham Phinny, who has been making for the Society for Visual Education a study of the motion picture needs of the non-theatrical field.

"It is estimated that 15,000 schools and churches have already adopted motion pictures as a means of instruction and entertainment. Most of the remainder, some 500,000, will undoubtedly follow suit as soon as there are enough suitable films to supply them and as soon as the prejudice which exists in certain quarters is dispelled. Signs that this prejudice is already giving way are apparent in the action of Yale University, which has begun production of one hundred reels dealing with every important stage in the development of America. The editors-in-chief of the series are Dr. Max Farrand and Dr. Frank E. Spaulding."

The educational movie has been seriously discussed for at least twenty years, some claiming too much for it and others too little. According to Mr. Phinny, however, "we are just beginning to glimpse the true breadth of its mission." In addition to the exposition of the three R's and all their ramifications, its great power can be systematically utilized for character-building. The movie's hit-or-miss influence for good or evil, as the case may be, is well illustrated by the way in which children answered a query put by a New Hampshire school teacher.

"Whom do you most wish to resemble when you grow up?" she asked. Out of twenty-six third and fourth grade classes the largest number of girls answered 'Teacher.' No one else received more than one vote—not even mother. When the same question was put to thirty-four classes in the seventh and eighth grades, however, the answers indicated a very different trend of thought. The majority voted for stage favorites, with a tie between Pearl White, the movie actress, and Anna Case, the operatic star!"

Very little children do not see many movies. Teacher, father and mother hold first place. But the older boys and girls widen their horizon and "grow by what they feed on."

"Why not see to it that the right kind of mental food is prepared and fed to those young, impressionable minds while children are under the control of parents and teachers?" pertinently asks Mr. Phinny. "With the screen's help the schools can accomplish wonders in this direction without the expenditure of extra time and without having to add a new subject to the curriculum."

To bear out his point of view, Mr. Phinny quotes a recent address given by Dr. Spaulding of Yale University. According to Dr. Spaulding, every important development which makes up the educational progress of the last quarter century has represented a business demand, and has justified itself chiefly in terms of its contribution to material prosperity.

"With the annual expenditure of a billion dollars," declares Mr. Phinny, "we have achieved industrial success, but is this all we want our educational methods to achieve? In the words of Dr. Spaulding, 'Is this overwhelming color of individual, material success satisfactory? Is it a safe color in which to prepare our youth to see the facts of life?' Are we not losing much that is fine and ennobling while we pride ourselves on our strength in the world of business?"

Histories and school teachers have told children about the great men who have built up our country; they have given the facts about useful inventions, and they have explained the revelations of science. Our boys and girls have salted down these facts as they have the multiplication tables; they have become merely potential bread-winners.

"But let us show them American history on the screen," says Mr. Phinny, "let us picture for them the lives of great statesmen, scientists and inventors, and the sacrifices such men made to achieve. Given such vitalized teaching, boys and girls will do more than simply catalog data. There will be a spiritual awakening, an inspiration from the contemplation of these high ideals. True values will be taking the place of sham, and good will be so deeply implanted that it will find expression in action. Boys who see and understand a film like 'Hats Off' will gain a deeper love of country and never forget to salute the flag. Youngsters who see nature study films like 'The Monarch Butterfly' and

(Continued on Page 77)



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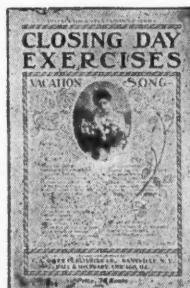
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Compiled and edited by GRACE B. FAXON



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Part I—June Voices; Exercise for a primary School of Three grades.
Part II—A Tribute to Mother and Home; Exercise for a School of the 1st 5 grades.
Part III—Vacation Echoes; Exercise for a School of the First Five Grades.
Part IV—Joy in Country Living; Exercise for a Village School of Eight Grades.
Part V—A Eulogy of our Country's Flag; Exercise for Grades Five to Eight.
Part VI—Specimen Parts for Graduation.
Part VII—Suggestive programs for Closing Day Exercises in All Grades.
Part VIII—Plays or Closing Day Programs.

Because many of the selections can be used in other programs throughout the year it is suggested that you order a copy now, and besides you may not readily find this advertisement when you need the book for closing day.

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CATHOLIC SCHOOL JOURNAL, 445 Milwaukee St., MILWAUKEE, WIS.

The Catholic School Journal

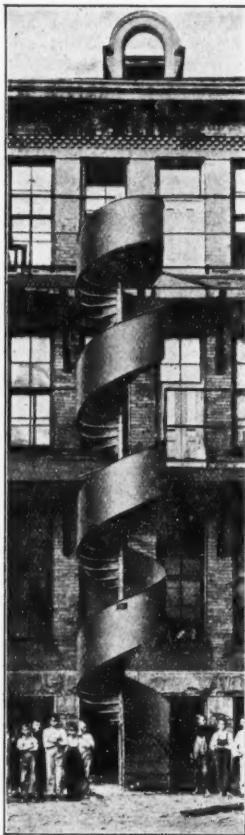
CATHOLIC SUMMER SCHOOLS.

The summer session has come to be recognized as an essential part of any well-balanced educational system. Public, private, parochial school and college teachers, with no time available during the academic year, find an excellent opportunity for study in the summer school session. It is also helpful to students who desire to make more rapid progress, and to others who have failed to complete the regular course of study during the preceding academic year. The length of the session varies from six to twelve weeks. The usual credit for attendance at a summer session is from a sixth to quarter of a year's work. The summer school session has been of great help to the teaching orders of the sisterhood, since it affords them the opportunity to prepare their members for certification, without interrupting the instruction of the regular school year or lowering the number of available teachers. The majority of women's colleges conduct summer schools, but they are usually open only to members of religious orders. The courses are planned for the professional training of teachers in normal and collegiate courses. Religious orders, in keeping with their general policy to afford every opportunity to their members to secure state teaching certificates, which in some states are required by law, have established normal training schools at the motherhouse, and if this has not been possible, have enrolled their members in some college giving such a course during the summer months. The Catholic Sisters College of the Catholic University of America of Washington, D. C., conducts a summer session of six weeks, which is open to all women, both lay and religious, who wish to take advantage of the opportunity. Normal training courses in summer schools usually include music, history and psychology of education, methods of teaching, mathematics and sciences. The summer school curriculum does not confine itself strictly to pedagogical courses, the doctor, lawyer, artist, engineer, etc., finding equal opportunities. Other courses open to students include Journalism, Medicine, Engineering, Economics, Philosophy, English and English Literature. The courses offer broad cultural development or specialization. The general plan is to afford the summer school student the opportunity to take any course that is found in the regular winter sessions of the college or university.

The cost for tuition in summer sessions varies from \$30 to \$60, depending on the number of subjects taken and their nature. In addition there is a matriculation fee of \$10. If no provisions are made for board and lodging on the campus it can be obtained at nearby hotels or boarding houses recommended by the college faculty at rates of from \$8 to \$10 a week, varying with locality.

Catholic Summer Schools.

Archdiocesan Summer School, San Francisco, Calif.	June 26-July 29	Rev. Ralph Hunt, Diocesan Supt. of Schools.
De Paul University, Chicago, Ill., 1010 Webster Ave.	June 26-Aug. 4	Rev. D. A. Duggan, C. M.
Loyola University, Chicago, Ill., 1076 Roosevelt R. W.	July 1-Aug. 15	Rev. Frederic Siedenburg, S. J.
St. Mary's College, Notre Dame, Ind.	July 1-Aug. 5	Sister M. Francis.
University of Notre Dame, Notre Dame, Ind.	June 28-Aug. 6	Rev. Joseph Burke, C. S. C.
Columbia College, Dubuque, Iowa.	June 26-Aug. 5	Rev. John C. Stuart.
Mt. St. Joseph College, Mt. St. Joseph on the Ohio, near Cincinnati.	June 27-Aug. 6	Sister M. Antonia.
St. Benedict's College, St. Benedict, Kans.	July 1-Aug. 31	Rev. M. Veth, O. S. B.
Loyola University, New Orleans, La., 6363 St. Charles Ave.	June 15-Aug. 27	Rev. Francis X. Twellmyer, S. J.
Notre Dame College of Maryland, Baltimore, Md.	July 6-Aug. 13	Sister M. Philemon.
Rock Hill College, Ellicott City, Md.	June 26-Aug. 26	Rev. Brother E. Alban.
College of St. Catherine, St. Paul, Minn.	July 1-Aug. 6	Sister Antonia.
College of St. Teresa, Winona, Minn.	June 30-Aug. 11	Miss Mary A. Molloy.
St. Louis University, St. Louis, Mo., Grand Ave. and West Pine Sts.	July 25-Aug. 3	Rev. M. J. O'Connor, S. J.
Creighton University, Omaha, Nebr.	June 21-Aug. 2	Rev. W. P. Whelan, S. J.
College of St. Elizabeth, Convent Sta., N. J.	July 6-Aug. 15	Sister Mary Kathleen.
Canisius College, Buffalo, N. Y., Main St. at Jefferson.	July 15-Aug. 15	Rev. Miles J. O'Malia, S. J.
College of New Rochelle, New Rochelle, N. Y.	July 5-Aug. 12	Sister M. M. Xavier.
Fordham University, New York City, N. Y., 3rd Ave. and Fordham Rd.	July 5-Aug. 12	Rev. Rush Rankin, S. J.
St. Xavier College, 30 W. 16th St., New York City.	June 21-Aug. 9	Rev. G. R. Kister, S. J.
Normal School of the Precious Blood, Maria Stein, Ohio.	June 28-Aug. 4	Sister M. Angelina.
St. John's University, Toledo, Ohio.	June 26-Aug. 4	Rev. William J. Engelen, S. J.
Mt. Angel Academy & Normal School, Mt. Angel, Ore.	June 19-Aug. 1	Sister M. Rose.
Marylhurst Normal School, Oswego, Ore.	July 19-Aug. 28	Sister Mary Margaret.
La Salle College, Philadelphia, Pa.	July 1-Aug. 1	Rev. Brother John.
Duquesne University, Pittsburgh, Pa.	July 1-Aug. 31	Rev. M. A. Hehir, C. S. Cp., Pres.
Villanova College, Villanova, Pa.	July 1-Aug. 13	Rev. W. G. Rafter, O. S. A.
Sioux Falls College, Sioux Falls, S. D.	June 12-Aug. 19	Rev. V. C. Coulter.
Our Lady of the Lake College, San Antonio, Texas.	June 26-Aug. 6	Rev. Mother Philothea.
Holy Name Academy & Normal School, Seattle, Wash.	July 3-Aug. 11	Sister M. Dolorosa.
Holy Names Normal School, Spokane, Wash.	June 15-Aug. 1	Sister M. Lorentia.
Marquette University, Milwaukee, Wis.	June 26-Aug. 5	Rev. John P. McNichols, S. J.
Campion College, Prairie du Chien, Wis.	June 25-Aug. 8	Rev. James C. Macelwane, S. J.
Pio Nono College, St. Francis, Milwaukee, Wis.	July 1-Aug. 15	Rev. Joseph P. Pierron.
St. Clara College, Sinsinawa, Wis.	July 1-Aug. 26	Sister M. Gabriella.
Academy of the Immaculate Conception, Ferdinand, Ind.	June 24-Aug. 1	Mother M. Seraphia.
Immaculate Conception Normal, Oldenburg, Ind.	June 28-July 31	Sister Mary de Sales.
St. Mary of the Woods College, St. Mary of the Woods, Ind.	July 3-Aug. 3	Rev. Mother M. Cleophas.
Mt. St. Mary's Normal Training School, Cherokee, Iowa.	June 10-Aug. 1	Sister M. Emmanuel.
Catholic Summer School of America, Cliff Haven, N. Y.	July 1-Sept. 1	Rev. John E. Flood.
St. Joseph's Vacation School, St. Joseph's, New York.	July 6-Aug. 11	Mother Polycarpa.
Incarnate Word College, San Antonio, Tex.	June 15-July 27	Rev. P. H. Underwood.



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The whole idea of an encyclopedia which had, up to the present, been little changed since the middle of the 17th century—or since the original encyclopedia compiled by the Greeks of Alexandria for that matter—has undergone a complete revolution. The *Pictured Encyclopedia* covers the whole range of subject matter which one has the right to expect in an encyclopedia, alphabetically arranged and thoroughly indexed, marvelously illustrated and so skillfully written that it presents all various school subjects—the biggest truths of science, for example—not only in language intelligible to young readers but as fascinating as the proverbial story book. In addition to the names of educators of national reputation connected with Yale, Columbia and other eastern universities, western scholarship and talent are also well represented.

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Every word of this encyclopedia has been written since the World War with due recognition of all the important changes and vital readjustments which have resulted from that epoch-making event. It is the only encyclopedia of

which this may be said, but, in addition to this, it has not one but innumerable features which give it a unique place among works of this kind. The books themselves—eight volumes—must be seen to be fully appreciated; publishers offer to send sets for examination—the offer is made to school people only—without any expense or obligation on the part of those to whom they are sent.

First of all, take the matter of the illustrations since pictures as a means of education are particularly emphasized in the title the *Pictured Encyclopedia*. We find not only practically twice as many illustrations as there are pages in the whole work, but in many of these pictures, when considered in connection with their accompanying "picture talks"—the explanatory matter under them—they often tell more than is usually in a whole page of reading matter. It is in their educational aspect that the character and handling of the pictures is so striking. Every illustration serves a definite educational purpose that can be best accomplished in this way. At a time when the importance of the visual method is so widely recognized that states like New York and cities like Chicago have special departments devoted to this work, and there is already a national organization for the promotion of Visual Education, of which Dr. Salisbury of the University of Chicago is president, this is a feature that we feel cannot be too strongly emphasized.

In a work in which adequate illustration plays so important a part it hardly be said that Nature Study has

The Catholic School Journal

been given due attention or that these volumes are distinguished throughout by beautiful and accurate color work. The section showing fifty common birds of America (representatives of the great groups in their natural colors) is a triumph of modern color work. Admirable color effects have also been very appropriately applied to the articles dealing with painting and sculpture.

In connection with the illustrations, special mention should be made of the remarkably fine maps. They are not only up-to-date, but every state and every important country has its special relief map printed with the related text. Many of these—they are really "picture maps" showing the physical aspects of regions as they would appear to the eye—contain much valuable historical information presented in a striking way. For example, in the relief map of California which shows the routes of the explorers, some of them in their quaint old ships on the sea, so vividly that it leaves little for the imagination to supply.

The "Anecdotal Picture" in Biography.

Another original and valuable type of illustration may be called the "anecdotal" picture; as the page showing the great philosopher Emerson and his little neighbor, Louisa May Alcott, examining books together in the great philosopher's library. Another feature of the biographies of authors—every teacher of English will recognize its value—is that the articles are so frequently followed by some example of the author's work; the sketch of Dante, for example, by "The Story of the Divine Comedy"; that of Chaucer by two of the famous Canterbury tales. The story of inspiring lives such as those of Lincoln, Washington, Lee, Fabre, and Burbank are given ample space and presented in most inspiring form.

In short, from A to Z and in almost every respect, similar contrasts are held with the old encyclopedic method. The great encyclopedias have their place and it is a very important one, but they are not reference works primarily designed for young people who need stepping stones leading up to the larger and heavier work. There is nothing like a concrete illustration, so let us take as an example right at the beginning of the alphabet the word Anemone. This is from one of the standard encyclopedias:

Anemone or "wind flower" (from the Gr. *anemos*, wind). A genus of the buttercup order (Ranunculaceae), containing about 90 species in the north and south temperate zones. *Anemone nemorosa*, wood Anemone, and *A. Pulsatilla*, and Pasque Flower occur, etc.

Now take the Pictured Encyclopedia:

Anemone (a-nem-o-noe). One of the most beautiful of our spring blossoms. This little "wind flower", as it is sometimes called, which grows wild in woodlands and pastures, when found in the shade the colors are pink, rose or purple; but in the sun they are white or slightly flushed with rose. The tainted blossoms, slightly fragrant, nod and sway on their slender stems which bend but never break in the strong blasts of early spring, etc.

Notice how concise and direct is the selection of the essentials—marks of identification, etc., in the *Pictured Encyclopedia*, and the discrimination shown in the order and method of the presentation of facts. The scientific classifications which the child must wade through who is first introduced to the Anemone through the pages of the typical encyclopedia are in the Compton Work given in small type at the end of the article. For example at the end of the little article on the Anemone from which we have quoted the above sentences is this:

"Scientific name of the common wood anemone. *Anemone quinquefolia*. Flowers are about 1 inch across, with calyx of 4 to 9 oval, petal-like sepals, but no petals; numerous stamens cluster about the small green pistils. The slender green stem grows at right angles to the long horizontal rootstock. The leaves grow in whorls of 3 to 5 (whence the name *quinquefolia*) below the flower; they are divided into 3 to 5 notched and lobed parts."

An Invaluable Guide in Field Work.

Yet, although the *Pictured Encyclopedia* article is so much briefer than the one in the typical encyclopedia quoted, it will be found, in this particular instance at least, that the scientific description in the *Pictured Encyclopedia* is much more detailed, and therefore a more valuable guide for field work than that in the larger encyclopedia; no doubt owing to the fact that the school men who have helped prepare the *Pictured Encyclopedia* are not merely scholars in their respective subjects but are closely in touch with elementary

school methods and know that in Nature Study the field work is of central importance.

Space will not permit further details with regard to the features of the encyclopedia proper—the first seven volumes—but special attention is called to the character of the index. It is not only a thorough index to the material contained in the preceding volumes, but it is in itself a condensed work of reference. It gives such resumes that in many cases one finds in the index just the information sought, and reference to the article itself is unnecessary. In addition to this, it contains thousands of brief entries such as names of persons and places of minor importance, of characters in mythology and fiction, of books and events, many of which are not of sufficient importance to be dealt with in the body of the work.

Other Features of the Index Volume.

In examining the index volume, every practical school man will also be struck with the excellence of the Problem-Project Plans, "Little Journeys," and Study Outlines. The Outlines, as may readily be imagined from the general character of the work, are not merely dry skeletons—as the ordinary outlines must seem to be to young students—but abound in valuable and attractive suggestions and bits of information introduced at appropriate points, which make the study, investigations, and experiments suggested extremely enticing.

When Looking for "Something to Read."

Still another feature makes the *Pictured Encyclopedia* a thing to be picked up and read at any time, even when one is not looking for anything in particular; just looking for "something to read". At the beginning of each volume headed "Here and There" is a list of some of the articles of particular interest for the casual reader. Divided into broad groups these articles offer a fascinating variety of subjects for selection.

No other book is so capable as an encyclopedia of being made a perfect wonderland to young people, on account of the variety of its topics, but the publishers of the *Pictured Encyclopedia* have been the first to take advantage of this fact by producing a work that is written so as to make it really attractive to juvenile readers. The average encyclopedia is one of the driest things in print. The *Pictured Encyclopedia* has all the charm of the story book combined with the systematic organization of the text book and the alphabetical arrangement of the dictionary. It puts life, color and irresistible interest into the whole range of information about this globe of ours and its place and relations in the universe.

A PROJECT IN GEOGRAPHY FOR THE INTERMEDIATE GRADES.

Douglas C. Ridgley, Illinois State Normal University.

An International Stamp Book.

That phase of geography commonly known as the study of the "World as a Whole," is usually treated in fourth grade or fifth grade. The year's book is usually so extensive that teacher and pupils may profit by some class project to run like a game throughout the year with which much of the year's work may be associated. A project that may be easily introduced, and which may be participated in by all pupils, may be named.

The following suggestions will serve to direct teacher and pupils in the development of this project. Other methods of work will be found as the collection grows. The teacher should always keep in mind the geographic value of the project and develop it as a means of making the daily work in geography more definite and concrete.

1—Make a list of forty or more countries of the world for the teacher's reference. The name of a country need not be given to the pupils until a stamp is offered from the country for the collection.

2—Ask pupils to bring for the school collection postage stamps from the United States and from any other country. Include in the school collection only one stamp of the same denomination and design, but encourage efforts to obtain as wide a variation as possible in both denomination and design.

3—When a new stamp is offered for the collection give each pupil an opportunity to examine it and to decide whether or not it is new to the collection. If new, it is to be added in the school collection, otherwise it may remain the property of the owner for his personal collection or for exchange.

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4—Provide means of mounting the stamps in a permanent stamp collection book. This may be an ordinary loose-leaf note-book to which pages may be readily added and in which the sheets may be shifted from time to time to accommodate the growing collection.

5—Place emphasis on cancelled stamps, those that have seen actual use for transportation of letters or packages. Uncancelled stamps, new stamps of interesting denomination or design, may be added as opportunity affords. Cancelled and uncancelled stamps of the same denomination and design, mounted side by side, will prove interesting and instructive.

6—In mounting cancelled stamps, much interest will be added by mounting not only the stamp, but also the address and postmark. If the stamp is on a letter, the entire envelope, or a portion of it, may be pasted in the book. If the stamp is on a package, the addressed label with stamp attached may be placed in the exhibit.

7—A separate sheet in the collection book should be devoted to each country, with the name of the country printed neatly at the top of the sheet. In the loose-leaf note-book additional sheets may be added for any country as the collection grows, and new sheets for new countries may be inserted at the proper place to preserve a geographic sequence. The collection should be arranged geographically by continents and countries rather than alphabetically.

8—When a stamp for a new country is offered, each pupil should find the country on the globe, and trace, on the globe, the journey of the stamp from its place of issue to the school. The direction and approximate distance of its travels should be determined. This exercise offers exceptional opportunity for the study of the globe far superior to any formal exercise devised for globe study, and each child should participate in the exercise.

9—After a globe idea of the journey has been well established, the same journey may be traced on a wall map of the world and related to the globe. These exercises offer opportunity for study of the globe, and the world map in relation to each other. Impress the idea that the globe is the accurate representation of the earth and of a journey such as the stamp has traveled; that the flat map is more

commonly used than the globe, because it is more convenient to make on a large scale, and to use in books and on the wall.

10—Interest on the part of the teacher will stimulate interest and activity on the part of pupils. The personal contact of the boys and girls of a geography class with relatives and friends is so wide that unexpected sources for foreign stamps are sure to appear. By making every stamp added to the collection a real geography lesson for each pupil, the collection serves an important part in making geography definite and concrete. The stamp collection is of real value in geography only as the geographic associations are definitely and firmly fixed.

11—The stamp collection project, carried on by pupils who are studying the world as a whole in fourth or fifth grades, will give a first-hand contact with many regions to be studied in the later years of geography. This will stimulate further study and wider reading when these countries are taken up for more detailed treatment in the higher grades and by means of the advanced textbook and supplementary readers in geography.

12—Classes in the higher grades may profit by collecting stamps from the continent under investigation. Europe and South America offer special attractions for this work.

From Magazine Service of National Council of Geography Teachers.

MOVEMENT AFOOT TO SHOW FILMS THAT BUILD CHARACTER

(Continued from Page 73)

Toads' will never again be possessed of a desire to kill helpless creatures.

Children who come under the influence of such pictures as we are planning will be found aligning themselves with the good in our democratic government and assisting it to approach their own high ideals. It is hardly possible to expect too much good to result, for from the motion picture emanates a subtle influence which verbal preachments often fail to put over, and which comparatively few children extract from books alone."

Cut-up Story Pictures for Language and Composition

The following are taken from Inductive Course in English. These pictures may be used without any reference to the outlines, for inducing oral composition in the form of little stories from pupils in Primary Grades below the Third Grade. They may be used in the same way in the Third Grade. In the advanced work of the Third Grade and in the Fourth Grade classes the accompanying outlines may be used as an

aid to the imagination and to induce thought. These outlines should be supplemented with questions and suggestions by the teacher. Follow the hints for writing compositions or stories.

The pictures may be cut apart along the ruled lines surrounding them, mounted on pasteboard or stiff paper, and placed in the hands of pupils for observation as a preparation for oral work to be followed by further study and written work in accordance with the outlines.



What shall we name these boys? What are they doing? What are the names of the boats? Do the boys load their boats? Do they play that they are sailors, or sea-captains, or merchants? Are they having a boat race?

Using these questions to help you, write a story about the picture.



What will you call this boy's name? What is he doing?

What is the girl's name? Where is the little girl? What shall we name the dog? Is he a good dog? What makes you think he is good?

What is the kitty's name? Who harnessed the dog? Where did he get his harness? Where are the children going? Does the dog enjoy the sport? How does the kitty like it?

Answer these questions, using a sentence for each answer. Write your answers carefully.



What are these children doing? What are their names? Of what day does this picture remind you?

Why do we celebrate the Fourth of July? Do the boys and girls in England celebrate Fourth of July as our boys and girls do?

What do you think is the best way to celebrate the Fourth of July?

Use a sentence to answer each of these questions.

Write a story about the picture.



Ask what this boy's name is. Ask him where he got his squirrel. Ask where he got his cage.

Ask what the squirrel eats. Ask what he drinks. Ask where he sleeps. Ask what the squirrel's bed is made of. Ask any other questions about the squirrel that you wish.

Be sure that each of your questions is a sentence.

Write your questions about the boy and his squirrel. Be sure that each question begins with a capital, and ends with a question mark.

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KEEPING STORE AS A MEANS OF TEACHING ARITHMETIC.

(The following account by Miss Isabel Doran, a grammar grade teacher of North Platte, Nebr., will be suggestive to many other teachers in town and country schools. The plan may be adopted easily to suit conditions in any grammar grade class, and it will serve greatly to enliven the teaching of the fundamentals, and at the same time serve as a diversion to make school life more like real life.)

Grammar grade teachers experience difficulty in presenting arithmetic in a concrete way. The "Model Store" is a device which helps to solve the problem. This device could be used in any grade from the fifth to the eighth inclusive.

We obtained our material thru the Educational Foundation Company in New York. This company arranged with the many manufacturing companies to send us material.

Our stock consisted of nearly all of the standard articles found in a grocery store, such as talcum powder, toasted corn flakes, Ingersoll watches, Takhoma biscuits, and numerous other things. All were dummy packages, tightly sealed and having all the appearances of the real article.

In order to enlarge our stock of goods, the children brought empty packages from home. These packages looked as if they had never been opened.

After the janitor had built the shelves and counter for our store, the children did the rest. They arranged the stock, put up the advertisements, and saw that the store was always tidy.

Before we began business we took an inventory to see how much our stock was worth. Later we took another inventory to see how much our stock had increased in value.

In marking up our stock we had to visit the different grocery stores and ascertain the selling price of goods. We learned which had standard prices and which had not.

The pupils decided that the one who had the highest average in arithmetic should be the first store-keeper; the next highest average, the clerk; and the third highest average, the grocery boy.

The grocery boy took an order from a customer, one of the other pupils in the class, and presented it to the clerk at the store. The clerk took the articles from the shelf and arranged them on the counter so all could see them.

While the store-keeper figured up the bill on a regular store-keeper's pad, the pupils at their seats did the same. As soon as the store-keeper made a mistake he was discharged and the clerk took his place. If the clerk was discharged or promoted, the grocery boy took his place. The grocery boy collected the money for the bills when he delivered the goods, and if he made any mistake in making change he was discharged and someone took his place.

In this way every child took part and had a chance to work up to the position of store-keeper. The pupil who first detected a mistake would ask that the one making it be discharged.

Some days we varied our manner of conducting business, and the customer bought in person. We used our store in many ways. Some days the children made up problems involving our business.

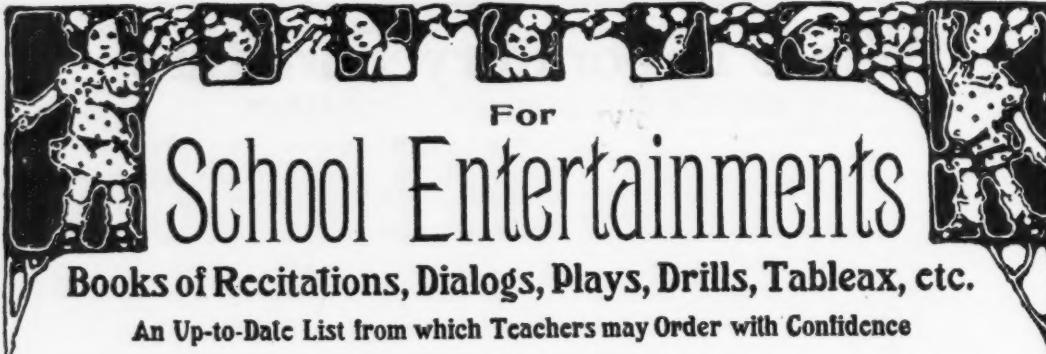
I think it taught the children a lesson in accuracy they will not forget. Their carelessness was brought before them in a concrete way. I know of no other line of work the children enjoyed so much as "Playing Store." They became neater and more careful in all their work and seemed to realize the meaning and value of accuracy.

Diocesan Superintendents Conference.

Vital problems affecting the interests of hundreds of thousands of children being educated in Catholic schools were considered at the third semi-annual meeting of the Superintendent's Section of the Catholic Educational Association, which met at the Catholic University in April.

The present tendencies of the certificates of teachers in different dioceses, the teaching of pedagogy to seminarians and the organization of diocesan examinations were among the matters discussed. Superintendents of schools for 28 dioceses were present at the meeting, which was opened with an address by the Right Rev. Thomas J. Shahan, rector of the Catholic University, and president of the Catholic Educational Association.

If the Church is ever pleading for her children, so is Mary; and the earliest pictorial representation of her is the "Orante of the Catacombs," who stands with outstretched arms, in endless intercession, among tombs still red with the martyr's blood.



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THE CHURCH AND SOCIAL WORK.

Sister M. John Berchmans, O. S. U.

(Continued from April Issue)

Brentano, the first to thoroughly investigate the question of guilds, considers that the guild in its earliest form was developed from the family, and that the spirit of association, being congenial to Christianity, was so fostered by the Church that the institution and development of the guilds progressed rapidly. Frequently the guild law became the law of the town. In England as early as King Athelstan's time, 925 A. D., frith guilds, or peace guilds sprang up, their object being the preservation of peace, right, and liberty, the members being associated in almsgiving, care of the sick, burial of the dead, and in providing Masses for the repose of the deceased members. One of the social features of the guilds was the annual feast held by each. During the Middle Ages, the religious and social guilds continued to exist, having very frequently the nature of confraternities. In those days there was no "working class" as such, and no conflict between capital and labor. At the time of the so-called Reformation the guilds of England were all suppressed as superstitious foundations, proving that there as well as in Flanders and France, the guild would never have attained its wonderful development had not the Church taken it under its tutelage, and infused into it the vivifying spirit of Christian charity. A large number of guilds owed their existence solely to the aspirations which gave rise to chivalry, and induced thousands of men to join the monastic institutions. Permeated by the spirit of the Gospel, great benefits resulted for the artisan. His work which was well regulated and relieved by many holidays, did not over-tax his strength; the good life he was induced to live, saved him from need, while his rights and interests were protected against the vexations of the local or central government. But the most precious treasure secured by the guilds was the brotherly character of the relations existing between the employer and the employee, and it was to this relation that the great cities of the Middle Ages were indebted for the social peace which they enjoyed, for many centuries.

In Germany, as elsewhere, the most striking feature of the guilds was the intimate relationship between religion and daily life. Labor was conceived by the guilds as the complement of prayer, as the foundation of a well regulated life. A book entitled "A Christian Admonition" contained this exhortation; "Let the societies and brotherhoods so regulate their laws according to Christian love in all things that their work may be blessed." And is not this love the mark by which Christ declared that all His disciples should be known? and where is the perfection of social work to be found but in the bosom of that church to which our Blessed Lord said, "Feed My lambs, feed My sheep"? The religious observance of the Sunday and holy days was commanded by most of the guilds. Whoever worked or made others work on those days or on Saturdays after the Vesper bell, or neglected to fast on the appointed days, incurred a penalty. St. Job's Hospital at Hamburg for smallpox patients was founded in 1505 by a guild of fish-mongers, shopkeepers, and hucksters. The union of religion and labor was a strong tie between the members of the guilds, and it was of great assistance in settling the differences arising between masters and fellow-workers. How different are the results when the voice of the Church, the Bride of the Prince of Peace, does not reach the ear, or touch the heart of the selfish, tyrannical employer, nor the over-worked, underpaid employee? Under such conditions only discord, discontent, strikes, and bitter hatred can rule all classes of society, thus giving birth to the marked state of unrest which sways the multitudes in our day.

Among the great pontiffs of the latter part of the nineteenth century was Leo XIII, whom St. Malachy called in his prophesies, "Lumen de Coelo," and surely his great encyclical on the "Condition of Labor" was, as it were, a great searchlight bringing out into bold relief the snares and pitfalls of modern socialism, one of the greatest of which is to attempt to reduce human society to a level, a thing which is impossible, for as Pope Leo says, "All striving against nature is vain." This great pontiff points out that the remedy suggested by modern Socialists is manifestly against justice, for "Every man has by nature a right to possess property as his own," and by this right man must have things not merely for temporary and momentary use,

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The personal and close attention of the teacher to the pupil's needs necessitates the use of supplementary work. Hitherto, teachers have been obliged to search here and there for appropriate material which, when found, had to be written on the blackboard for the pupils to copy; and while this method produced very satisfactory results, yet it was extremely wasteful of the time and energy of the teacher and of the pupils.

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The Catholic School Journal

but also for stable and permanent possession, as a resource on which to call in adverse periods of life, or to bequeath to his family when he is taken from them by death. The famous Encyclical goes on to prove that man's rights to provide for the life of his body is prior to the formation of any state, for man is older than any state. Next, man's natural right and his social and domestic duties are discussed, laying down as indisputable that all are at full liberty, either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage, no human law having the power to abolish the natural and primitive right of marriage, or in any way to limit the chief and principal purpose of marriage, ordained by God's authority from the beginning when He said, "Increase and multiply." And surely if the Church did nothing else, but to stand fortress like to preserve intact the sacredness of the marriage tie against the battering rams of divorce and race suicide, is she not by this alone entitled to recognition by every fair, unbiased mind, and should she not be looked upon as one of the greatest leaders of the world in social work?

Though it falls within the duty of rulers of states, of employers of labor, of the wealthy, and even of the working population themselves to study, reflect, and try to solve the great social questions of the day, the relationship which ought to exist between capital and labor, the minimum wage, housing, child labor, yet as Pope Leo says, "We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at least made far less bitter. The Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men." The Socialistic idea that class is naturally opposed to class, that rich and poor are intended by nature to live at war with one another, is an irrational and false view of the question. Just as the human body is made up of many and diverse members, some more prominent and beautiful, others hidden and less attractive, yet for the perfection of the entire organism all the essential parts are necessary one to the other. The heart, the brain, are as it were the great laborers of the human system, and were they and other equally hidden and laborious members to strike, and refuse to work, because they are not as much admired and praised as the more conspicuous and attractive members, then decay and final dissolution would befall the body. So in the great body politic, harmony and good will must exist between the rich and poor, between capital and labor. Capital can not do without labor, nor labor without capital. The Church, desirous to promote the welfare of all, reminds both classes that each has its duties to the other, and therefore each must respect the other. She teaches the workman to carry out honestly and well all equitable agreements freely made, never to injure capital, nor to outrage the person of an employer, to refrain from the use of violence in representing his own cause, never to engage in riot and disorder, and to have nothing to do with men of evil principles, anarchistic in tendency and trying to sow seeds of discontent which results in strikes and sometimes even in loss of life. On the other hand, the Church instructs the rich man and the employer that those who work for them are not their slaves, and that they must respect in every man his dignity as a human being and as a fellow child of God; that labor is nothing to be ashamed of, if we listen to right reason and to Christian philosophy, but on the contrary that all honest labor is to be respected as the means by which man sustains his life in an upright and creditable manner; that it is shameful and inhuman to treat men like chattels to make money by, or to look upon them as merely so much muscle or physical power. Therefore the Church holds that every man must have sufficient time to attend to the needs of his soul, hence it insists on the obligation the employer is under of giving his employee leisure to fulfill his religious duties, and as every laborer is a man endowed with a mind, he must be allowed some time to relax and a certain amount of sound intellectual pleasure resulting from the reading of good literature. Moreover, the Church denounces in the severest words those employers who defraud their employees of their wages, regarding this as a crime which cries to heaven for vengeance.

Labor unions have always been staunchly upheld by the Church, because by means of these organizations opportune assistance has been given to the needy, and through them the capitalist and the laborer have been brought more closely

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ly together. Pope Leo says, "Such associations should be adapted to the requirements of the age in which we live—an age of greater instruction, of different customs and of more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone or of workmen and employers together." The Encyclical goes on to explain why they are so much needed, and that they exist by their own right. The experience of his own weakness urges man to call in help from without, for Holy Writ says, "It is better that two should be together than one, for they have the advantage of each other's society. If one fall, he shall be helped by the other." "A brother that is helped by a brother is like a strong city."

In our day outside the Church many associations of every kind exist, but there is a good deal of evidence to prove that these societies are managed on principles that are incompatible with the teachings of Christianity, and they do their best to force workmen either to join them or to starve. Thus the laborers have to choose between joining associations in which their religion will be imperilled, or else form unions among themselves, which will unite their forces to enable them to throw off the tyrannical oppression and injustice of cruel task-masters. The Church strongly advocates adopting the second alternative. These organizations, however, should be established on a firm basis of piety and morality, and their internal discipline must be directed precisely by these principles, otherwise they are little better than those societies which take no account of religion at all. The Church says to her children, "What advantage can it be to obtain by means of a society all that man requires for his earthly life, and to endanger his soul for want of spiritual food," for "What doth it profit a man if he gain the whole world and lose his own soul?"

The impartial non-Catholic must surely see the wonderful work that has been done by the Religious Orders through all the ages, and as "By their fruits you shall know them," should not these children of holy Mother Church stand out in the foremost ranks of social workers? They are as an army in battle array, one regiment the Good Shepherd fighting with the violent passions of human beings, and never ceasing till they have won these citadels of human hearts, and remodeling them so as to make them worthy citizens. These good Sisters place them as trophies before the Sacred Heart, asking no recognition of their work in reforming these social outcasts, save the Master's approval, who has said, "Amen I say unto you, as long as you did it unto one of these My least brethren you did it unto Me." Surely the mind must be wilfully blind that can not see the wonderful social work done by the self-sacrificing women, Sisters of Charity, Little Sisters of the Poor, Sisters of Mercy, Sisters of the Blessed Sacrament and by others too numerous to mention. To these remarks some may answer that they see and recognize the good done by the religious orders that devote themselves to relieving the infirmities of the body, but they look on the members of other religious orders as guilty of an injustice to society by depriving it of the service of such valuable members. Some even go so far as to condemn the young girl who retires into a convent, arguing that she should remain at home in order to give help where the conflict is the greatest, and the needs the most pressing, instead of selfishly shutting herself up for life in the cloister. But how short-sighted is such a judgment! Who more effectually help society by preventing many of its ills than the religious men and women who consecrate their entire lives to the education of the young, impressing on their young plastic minds the beauty of virtue, by which their characters acquire a strength that is proof against the fierce attacks of modern infidelity and immorality. If the old proverb "An ounce of preventive is worth a pound of cure" be true, then surely those engaged in Catholic education do as much at least for the uplifting of society, as those who work to reform the evils that exist. But as honor should be given to whom honor is due, much that goes now by the name of Settlement Work was initiated by Saint Angela Merici, who during the stormy days of the so-called Reformation organized at Brescia, in Italy, her society, the Company of Saint Ursula, the members of which visited the poor in their homes, and instructed them in the truths of our holy religion, instilling the principles of thrift and domestic economy that formed them into useful members of society. Father Bernard O'Reilly in his life of Saint Angela tells us that the Sisters of the newly formed Company of Saint Ursula were to be seen "In the family home,

in the school room, in the hospital, in the darkened hovel of poverty and by the bed of suffering, training the daughters of the poor as well as those of the rich to lead a life of virtue and purity, and initiating them into all the arts and industries which befit their sex." The work then begun by this humble Maiden exists now in Brescia in its primitive idea vigorous and fruitful after a lapse of nearly four hundred years. But not only the clergy and religious of the Church have proved themselves to be efficient social workers, but even laymen have entered the lists, among whom we may specially notice Frederick Ozanam, the great founder of the Saint Vincent de Paul Society, who began this great work in May, 1833, in Paris. It took such deep root and spread so rapidly that in 1847 conferences were established in Marseilles and Toulouse, as well as in Pisa, Florence, and Genoa, and as early as 1845 this wonderful organization had even found its way across the Atlantic and had established its first conference in the United States, in Saint Louis, Missouri, this city being the first in our country to number a Saint Vincent de Paul Society among the charitable institutions. Ozanam was called to his reward in 1853, but he left behind him a monument purer than marble and more lasting than granite, in the Society which today is spread over Europe, Asia, Africa, and North and South America.

Our Blessed Mother as the most perfect imitator of her Divine Son gives us a most beautiful example of social service in the first moments of her Devine Motherhood when she "Went in haste into the hill country of Judea to visit her cousin Elizabeth," remaining there three months helping and assisting in the humble domestic duties of home life. And so in imitation of their Blessed Mother, the members of the Sodality of the Blessed Virgin besides doing Tabernacle work, carry on the Queen's work by visiting and helping the sick in the hospitals. The ladies of the Sodality also take their turns in giving pleasure and recreation to the poor children who are given two weeks at the Outing House which the Sodality has provided for them.

Many more pages might be written on the Social Work of the Church. However, if anyone wishes to have more information on the subject, let him read "Social Reform on Catholic Lines" by Rev. John A. Ryan, S. T. D., of the Catholic University, as also "Distributive Justice" by the same author, and "A Catholic Social Platform" by Father Husslein, S. J., of the America Staff. This work has been highly recommended by Cardinal Bourne in a pastoral letter, in which he proposed it as a program for study and work along practical lines.

To conclude, although the Church has for its object the salvation of souls, it ever has been and will continue to be the greatest social factor in the world, for it takes part in all of the most vital social questions of the day; the family and the child, divorce, religious education, eugenics, wages and labor, the limitation of birth rate, euthanasia, etc. The Church is the one great moral power fighting the evil of divorce, and in so doing she proves herself the strongest protector of society. The Church has had correct principles of social work in the past and she is a safe guide for the present and the future, for as Garriguet says in his work "Social Value of the Gospel," "One of the most remarkable characteristics of the Gospel is that it seems to have been written for all time, and devised to help to solve each special problem arising at various epochs in the history of mankind. By going back to the teaching of our Lord, all periods of civilization have found what was best adapted to their needs and aims. In proportion as changes have taken place in human interests, this teaching seems to have gained quite a fresh value and import, such, indeed as had not been previously thought of. One might say that each change had not only been foreseen, but provided for by the Divine Reformer, who had it in His mind when speaking at such or such a time. Whoever seeks light from the Gospel will find it for every situation and circumstance. Each time the rock is struck, an abundant stream of living water gushes forth; it is there for all tastes, for all needs and for all generations." And since our Blessed Lord said to His Church, "Go teach all nations whatsoever I have commanded you," the Church will ever be our safest and truest guide, not only in the affairs of salvation, but being the infallible interpreter of the Gospel, she will ever be the foremost leader in Social Work.

Further the Interests of Teachers.

Religious teachers are requested to send The Journal copies of important papers delivered at their convent or diocesan institute this summer. One of the chief purposes of this magazine is to afford a medium of exchange of helpful ideas and co-operation is therefore in order.

RELATIVE DUTIES OF PASTOR AND PRINCIPAL
IN LOCAL SCHOOL ADMINISTRATION.

(Continued from Page 62)

happiness. Tact, good judgment, a knowledge of human nature, common sense, everlasting patience, must accompany his footsteps, but above all he must manifest a deep, tender, fatherly love.

His visits will not be disturbing, he will apparently see no defects, he will respect the authority of the teachers, his mind will not be on the petty things, his purpose will be the real improvement of his school, and by letting nothing escape his observation he will gradually have at his fingers' ends the following information, which he might well reduce to writing for future reference: The number of pupils in his school; the number that should be there; the number in public schools; the percentage dropping out at each grade; the reason for leaving school; the per cent completing the eighth grade; the per cent entering high school. The age grade distribution; the per cent of failures of promotion in each grade and in each subject; the ability of pupils as determined by grades and by tests; the habits of the children; the success or failure of pupils after leaving school; the attendance at Mass and at the sacraments; the number of vocations; the preparation, methods and efficiency of the teachers; the religious atmosphere of the school, its absolute and comparative standard; the attitude of the parents and community.

Armed with this information he will be able to analyze his situation and his needs and carefully formulate his plans. But for the carrying out of his ideals, for the systematic, detailed and active execution of his desires, he will not rely on himself, since his many other duties with their manifold calls upon his time will not permit him to do so. Therefore, he turns for help to his principal who is, so to speak, his executive officer.

The Principal.—The principal is the professional head of the school and should be always present. He should be chosen for his special qualities. He should be a man of great moral character, of pleasing personality and of superior intelligence. He should be pious, tactful, courteous, firm, just, and prudent. His qualifications should be of a high order. He should be a college graduate with professional training for supervision as well as for teaching. He should have had experience in teaching the grades which he is to supervise. He should know at first hand the problems the teacher has to solve and the best methods of reaching a solution. He must have been a successful teacher. He should be skilled in management. In a word he should be a thorough-going expert in education. As he is to work under the pastor his first duty is to make sure that he understands the pastor's aims, ideal, in a word, his general policy. This he will try to carry out in a spirit of hearty co-operation and of utmost loyalty. The wise pastor will not overburden him with details, will not hamper his methods, but on the contrary will look with favor upon his spirit of initiative and will allow him ample latitude to manifest his source and enthusiasm, provided he remains within certain bounds. The active burden of the school will rest upon his shoulders and without doubt it will soon become a replica of himself, weak if he is weak, excellent if he is efficient.

His next step is to organize the school. He will establish a daily program; map out the work of the grades, determine the sequence of studies, establish a system of records and reports, interpret the curriculum, the diocesan regulations and State laws. He will classify the pupils with great care, prescribe rules of discipline, modes of punishment and correction; determine the time, number and method of examinations; promotions, the ordinary mode of dismissal, the rest periods, fire drills, health regulations, religious practices. Thus properly to coordinate all the activities of the school will take time, study and irksome labor. Nevertheless it must not interfere with his most important duty, which is that of supervision. To make supervision effective he must come in direct personal contact with teachers and pupils in the classroom. It is a trite but true saying that the teacher makes the school. The most powerful agency for efficiency in the school is effective teaching. As the plans of the best architect will go for naught if those who build the house do their work poorly, so will the best course of study, the best

text-books, the best plans of the pastor, produce meagre, good or excellent results in proportion to the efficiency of the teacher, for he is the real workman. The principal, therefore, must supervise the teaching. The task is delicate, arduous and full of pitfalls, but the results amply repay the labor. To be successful it exacts from the principal all his gifts of personality, of character, of wisdom, moral courage and of executive ability. Teachers who are beginning to practice their profession hunger for supervision when it is of the right sort, and the most proficient teachers welcome it on the principle, I suppose, that the more one knows, the more one realizes how much there is still to learn. Teachers who have lost interest, or who have fallen into a rut abhor it, and happy is the principal who can dispel their apathy, break up their routine and bring to them that enthusiasm that makes the life of the real teacher a thing of joy.

The principal must be very circumspect regarding his methods. Never should it be suspected even that he visits merely to criticise or find defects. His purpose is to insure the highest endeavor. His manner should command respect, friendship, confidence, harmony, cooperation. By taking a class himself now and then and doing it well, especially in the classrooms of the young teachers, he will prove both his ability and his title to leadership. He will beware, however, of asserting himself too much, of giving too much importance to minutiae, of entering too far the province of the teacher, lest he crush his originality and independence. The stronger the principal the greater this danger. Of course, individual defects of any teacher should be pointed out in private only and constructively, while general deficiencies may be brought up in conferences, or subjected to discussion in the teachers' meetings.

The principal's visits to the classroom will give him a comprehensive view of the whole school, will enable him to establish closer grading, save time by better correlation of the different studies, and by the prevention of reduplication. Closer acquaintance with the pupils will enable him to protect their interests. He will see that the bright are not held back by the slow, nor the slow discouraged by studies for which they are unfit. By investigating the companionships, the surroundings, the homes of the unruly he will often be able to save a child from delinquency or incorrigibility either through his own efforts or those of his pastor or through cooperation with the proper health agencies. Of course the pupils at the same time are becoming acquainted with him and it may readily happen that his own conduct and example may do more to determine the success and atmosphere of the school than his words and precept. His attitude towards all things both sacred and profane will be revealed to the uncanny insight of the children and will influence them at the time and in the years to come.

The principal will often come in contact with the parents to answer complaints, smooth over difficulties, sustain the teachers, maintain regularity of attendance, obtain better home work, and upon his actions may depend satisfaction or discontent, love for the school or bitter hostility. I say "may" advisedly, because in some cases no earthly being could overcome the blindness of parental love.

He will be reverent at all times towards the pastor because he is a priest and respectfully submissive because he is a Superior, and he will no doubt receive the considerate treatment which he may rightfully expect. He will keep the pastor informed in all matters of moment, (expulsion is one of these, and will initiate nothing of importance without his approval. A regular weekly conference will be of mutual advantage. In cases of disagreement in minor matters he will yield gracefully. In matters of great weight he will beware of hasty action and if necessary refer the matter to the superiors of his community that he may be guided by their wise counsel, but in any case there should be no open break. But why mention anything so unlikely to happen? In the ideal school which we have in mind harmony will prevail under the stimulus of Christian charity, and with the pastor as commander-in-chief to plan the objective, with the principal as his general in the field and executive officer, with the teachers as his faithful soldiers, the powers of darkness and ignorance will be vanquished, and well educated, thoroughly Catholic, steadfastly virtuous, and supremely

loyal future citizens of this great republic will be the happy fruits of victory.

There is no doubt that we have schools existing under the conditions which I have just described, and we are justly proud of them, as we have a right to be. But to maintain a school functioning efficiently and harmoniously is no light matter. The school is a delicate and complex piece of machinery and easily disturbed. The wise pastor will therefore carefully guard against some defects which experience proves may easily obtain. In this eagerness to surpass other schools he will not confound instructions with education, pay more attention to what the children know than to what they are, and unconsciously perhaps give so much importance to excellence in the secular studies that the religious studies are perforce somewhat neglected, so that gradually the school takes on all the appearances and partakes in a measure of the nature of a purely secular school. He will not by word or manner inspire fear in the teachers or in the pupils, nor take upon himself regularly the meting out of punishment. He will not prescribe the details of management or of teaching so minutely as to make both teachers and principal mere operatives. He will not correct the principal or the teachers in the presence of the pupils. He will not issue orders directly to the teachers instead of to the principal. He will not be partial, harsh or never satisfied. He will not introduce subjects which do not belong to the elementary school, nor burden the teachers with things outside of their regular work.

The faults which the principal should guard against are: Any lack of loyalty towards the pastor, or criticism of his words or actions; any lack of reverence or respect; a haughty or dominating spirit in his relations to the teachers, lack of control unevenness of temper, inconsistency, lack of courage, lack of professional interest.

An important defect for which the principal is not responsible is lack of time for supervision. Many of our principals must occupy their whole time in teaching. It is true they can, nevertheless, do a great deal for the teachers in their meetings and conference and by their supervision of the lesson plans, but they should try whenever possible to see the actual work of the classroom and that a frequent intervals. Some schools advise establishing department work in the higher grades to overcome this difficulty, and some principals find means of leaving their class alone, first providing the children with work, and devising other ingenious ways of maintaining discipline, and this practice, although undesirable, is to be tolerated for the good it produces. It is to be hoped that some day all our schools may be working under ideal conditions, but in the meantime I think we have every reason to be satisfied with the work we have done and that we are now doing. The system of Catholic schools of America is to-day the wonder of the world. May it continue to prosper through the blessing of God and the devoted work of pastors, principals and teachers.

NEW ILLUSTRATED LECTURES.

"Child Welfare—Everybody's Business", "Makers of American Ideals", and "Warfare or Welfare", are the titles of three illustrated lectures just announced by the National Child Welfare Association, 70 Fifth Avenue, New York City. The lectures are illustrated by fifty colored lantern slides and are for the use of schools, clubs, parent-teacher associations, churches and community organizations, either as special features of regular programs or as complete programs for special meetings.

"Child Welfare—Everybody's Business" points out that the most effective child welfare endeavors can be promoted in any community, by the simple device of cultivating the normal child's natural inclinations and interests. "Makers of American Ideals" is designed to help young and old alike to realize their debt to the makers of American ideals, and is expected to be especially useful to teachers of history and civics, as well as in general patriotic programs. "Warfare or Welfare", written for adult audiences, is a frank appeal for more generous official and civilian support for educational and public health activities, with a graphic demonstration of results achieved. The lectures are available by rental or purchase.



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NEWS NOTES OF INTEREST.

Recommendations for a uniform dress for high school girls was adopted recently by the women's chamber two local organizations of St. Louis. Parents were arraigned for allowing their daughters to attend school in such "georgeous scenery", and the chamber stated "no wonder boys are delinquent in scholarships" when the girls hold dress parades so attired.

The influence of Catholicity and that of notable Catholics on the history of the United States will be stressed in many of the essays presented to the faculty of the Catholic University for degrees this year, according to indications furnished by theses already in the hands of the university authorities.

Not content with establishing the world's largest chain of centrally controlled evening schools, containing no fewer than 125 units in more than 100 cities and towns, the Knights of Columbus have written another red line in the annals of American education by putting into operation a national correspondence school which within five weeks' from its initiation shows an enrollment of more than 10,000 students.

A party of eighteen young ladies of St. Mary-of-the-Woods college and academy, at Vigo county, Ind., were received by President Harding recently at the executive offices. The President, beaming with his most friendly smile, had a cordial handshake for each of the girls.

Fire Tuesday night, April 18, destroyed Notre Dame convent, Montreal, with a property loss of \$150,000. It was the oldest scholastic institution in the province, having been founded in 1690 by Sister Margaret Bourgeois, who recently was canonized.

Joseph Bonnet, famous French organist, is to enter the Benedictine monastery at Quarr, Isle of Wight, following his American engagements. It is said that M. Bonnet has for some time contemplated this retirement from the world.

For the first time in centuries the choir of the Sistine chapel, which sings at the services in which the Pope officiates in person, is to appear on the concert platform. The choir, the normal strength of which is thirty-two voices, has arrived in Paris and is to give a series of concerts on behalf of the devastated regions.

Thousands of Americans, including many priests, are making reservations at Munich and at the villages adjacent to Oberammergau in preparation for the coming performances of the Passion Play. This year's attendance, notwithstanding the economic conditions in Europe, promises to be the greatest in the history of the production.

Ground has been broken for the new \$200,000 college hall at St. Am-

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brose College, Davenport, Iowa. One wing, at a cost of \$100,000, will be completed this year, according to the architects, in time for the fall enrollment. The edifice will be four stories in height and of reinforced concrete with brick and stone facing.

Dr. Jane Craven, at one time one of the leading women osteopathic physicians of Pittsburgh, later the driver of a motor ambulance with the French armies and worker in a French field hospital, has joined the Sisters of Charity, having been received recently into the order at the Mother House in the Rue de Bac in Paris.

School teachers of Irish nationality who have been dismissed for political activities in recent years in Dublin, will be reinstated by the Dail Eireann, the ministry of education announces. In determining the status of such teachers and the salary they are to receive they will be considered as having served continuously.

Admiration for Catholic education, including that given in American universities, was recently voiced by the Minister of Public Instruction in Rome in an address that for fullness and frankness has had no parallel in the history of the Italian Government.

The fight against Catholic teachers in the public schools of Atlanta, Ga., started a year ago and resulting in the dismissal of Miss Julia Riordan, principal of a local grammar school, has been renewed, and efforts are being made to drop from the public school list sixteen Catholic teachers and principals.

Work on the new Sacred Heart Orphanage, Seattle, which when completed will be one of the most substantial charitable institutions in the Pacific Northwest, has started. The edifice will occupy a twenty-five acre plot overlooking Lake Washington and will command a sweeping view of Seattle and of Union Bay.

A remarkably successful campaign for funds to build Catholic high schools in Altoona, Pa., and Johnstown, Pa., has just been concluded; and Bishop McCort has announced the purchase of sites and his expectation for the opening of schools in September.

The Catholic schools of Michigan are to be put in jeopardy once more next November, and there must be an organization to protect and preserve them, asserts Bishop Gallagher.

Baltimore Schools to Be Standardized

Measures to make uniform curricula and textbooks in parochial schools of the Archdiocese of Baltimore, next year, are soon to be taken by the diocesan school authorities at the instance of Archbishop Curley. It is announced that a priest will be detached from pastoral duties to give his whole attention to the superintendence of the parochial schools, including the revision of curricula and the adoption of uniform text books.

An institute for members of the ar-

ious Sisterhoods teaching in the parochial schools, is to be conducted each Saturday for the remainder of the present school year.

New Manhattan College Underway.

The cornerstone of the central building of the new Manhattan College, New York City, an institution that will involve the expenditure of \$2,500,000, was laid May 14.

The new college represents the first building enterprise of its magnitude to be undertaken in the new Spuyten-Duyvil section and when completed will be the dominant feature of the landscape as seen from North Broadway. It will combine the advantages of a country college and a city school. The site is forty-five minutes from Broadway and the students will have easy access to the artistic and scientific treasures of the metropolis. The architectural design will be Colonial Georgian.

Lay Teachers Needed for Catholic Colleges and Schools.

The Teachers' Registration Section of the N. C. W. C. Bureau of Education is receiving a considerable number of requests for lay teachers for Catholic colleges and schools. Included among vacancies for the next school year for which the bureau has been asked to name competent persons are a college dean of engineering, college professors of biology, mathematics, English, chemistry, elocution and public speaking, in men's colleges, and a head of the department of education in a woman's college. The bureau also has a request for a person competent to fill a position as an instructor in physical education in a high school for boys, and several requests for domestic science teachers in colleges and academies for girls.

The demand for lay teachers in Catholic colleges, academies, and high schools is constantly increasing, particularly for instructors in sciences and the newer subjects in the curriculum. The salaries offered by those institutions are equivalent to those paid in non-Catholic colleges.

Camp for Catholic School Children.

A recreation camp that will take care of 300 boys and girls a week from Philadelphia Catholic schools is being laid out about a mile north of Pennsville, N. J., along the Delaware river, on a farm leased from James Workman for five years. Buildings are now being erected. These will include a mess hall, barracks and a headquarters building, while a bathing beach will be cleared along the river and a baseball diamond and tennis courts laid out.

It will be called Admiral Benson Camp, and be directed by five Catholic churches of Philadelphia, with Lieut. Eugene Duffield, U. S. A., as commandant, and the Rev. Thomas F. Ryan, pastor of St. Columbia's church, as chaplain. It is planned to have the boys in camp for four weeks, with a different group each week, while groups of girls will have the camp entirely to themselves for the last two weeks.

BENNETT ON FORMAL DISCIPLINE.

(Continued from Page 61)

proper that we class under it the training of the whole man, or his character. It is evident that if he possess self-control, he has naturally subjected himself to some form of special discipline. A man of character is master of himself, and that is the purpose of formal discipline, namely, to develop his mental faculties, his physical faculties and moral faculties in such wise as to bring about harmonization of the various faculties and make them act in perfect accord.

The fourth view of formal discipline is the extreme of the first. It holds that we are machines, or a system of levers. This view, no Christian teacher can maintain. We are beings endowed with a soul, the principle of life, having a free will, and therefore responsible agents. Materialists generally entertain this view and teach that we are mere automata, or that we live like animals, and disappear when exhausted. This is pagan in the extreme. The soul being a spiritual substance and hence cannot be seen or touched by the senses, and therefore, eludes all observation. Yet, if they should give the matter thought, they could arrive as to some definite conclusion concerning the operations of the soul in man. Man, who is wholly different from animals, should impress these materialists with the wonderful power of keen observation, judgment, and force that belong to man. Besides, experience teaches that man alone lives with and for a purpose, and that there is a harmony in his interrelation with the various objects of creation as well as with his own faculties and their operations. Man alone is capable of development in a high degree. Formal discipline works wonders in man, whereas in animals there is never any real progress, no initiative, no thought. Consequently, man is superior to the animal. While he possesses all the qualities of the highest animal, he also possesses something vastly superior, namely, a spiritual substance, the soul. Man has initiative, and a wonderful adaption to circumstances and conditions which lifts him above the animal and places him in a rank by himself, not only in degree, but also in kind. By formal discipline he can develop himself physically to a high degree of perfection. And this is true not only in the physical order, but even more true in the intellectual and moral order. Witness the high degree of perfection attained by the saints. Could there be a better exemplification of formal discipline? Hence, we have to put aside the fourth view held by some of our materialistic philosophers as utterly false and wholly incompatible with man's eternal destiny and spiritual nature.

Bennett, now takes up two questions which are of some importance when considering the question of formal discipline. The first question is: What is it that is carried over. According to the author, studies give an increase in the native force, original force. There is truth in this assertion. We all possess this native force, original force, from our birth, but it awaits development, as we advance in years. Indeed, we may compare it to the food in the body which is carried to all parts of the organism of the growing child by the circulatory system, without in any manifest way giving skill or dexterity to any one part, so the mental pabulum, through some sort of mental circulation, apperception, or something else, adds energy, force, power, strength, range, capacity, richness to the soul. "The mind is built up by what it feeds upon, not simply by what is taken into it, but by what is assimilated." The teacher, then, should study how to present to the mind the nutritious elements to be most effectively ingested by the mind, and furthermore what studies would be best adapted to attain mental growth.

There is, no doubt, that some studies are more suitable than others, and many adherents of formal discipline maintain that the classics and mathematics are the branches to bring about such results. In the study of Latin and Greek the pupil is trained to observe, judge, and compare. He is brought to consider the structure of the sentence, the use and power of words, as well as to notice the beauty of language in its imagery and figures. However, when properly studied, the same could be equally affirmed of the study of modern language, because the same faculties are brought into power. Hence, we may rightly conclude that the study of the classics as well as any modern lan-

guage when critically mastered will tend to develop the mind and give it a discipline which other studies do not produce. They help in after life and prepare the mind for a wider grasp of the questions to be handled.

Mathematics train the mind to close reasoning as have been often termed as a natural course in logic. Every step in mathematics has to be proved and verified, and only when satisfactorily proved may the conclusion be accepted. Mathematics are a great aid in the mastering of philosophy. Great mathematicians are generally keen logicians, as the intellect receives a discipline which hardly any other study can impart.

But while some minds naturally take to the classics and mathematics, there are many more that seek development in literary studies, history, or the sciences. Each mind is a world in itself, and no two are developed in precisely the same way, or by the same methods. Hence, each intellect must be subjected to a training SUI GENESIS. We cannot deny the fact that general methods are good, for they lead the individual mind to its special tendency or bent, and until that is discovered through a thorough formal discipline, development is in the balance.

JOURNALISM AND LITERATURE.

(Continued from Page 60)

The abuse is graver, however, when we assume that by carrots alone doth man live. It is a fairly safe contention that a man could hardly maintain a vigorous physical existence on an exclusive diet of carrots. And, similarly, we egregiously err when we assume—as many supposedly educated persons do—that an exclusive diet of journalism suffices for our intellectual, aesthetic and spiritual well being. As we are physically constituted, we need both bread and vegetables; as we are mentally constituted, we need both the book and the newspaper. A balanced ration is as needful for the mind as for the body. And if we are wise we investigate carefully the nature, the properties, the effects of both the material and the immaterial food we seek to assimilate.

The city of San Francisco stands between the ocean and the bay. On one side of it are busy, littered streets, a medley of odors, of sights, of sounds; the unusual is always happening there, the sensational, sometimes the unspeakably ugly. From those water-front streets stretch out piers whereon men throng like ants and merchandise from the seven seas lies in irregular piles. And beyond the piers stretches the bay, a busy bay indeed, with ferry boats churning and launches churning and stately liners gliding to their docks, a bay sometimes sullied with driftwood and refuse, sometimes darkened with the muddy overflow of inland rivers, always discordant with the hoarse shouts of men and the shrieking of whistles and the piercing cries of the scavenger sea-gulls. But always it is the bay.

And on the other side of the city lies a broad park, all the year round a mass of greenery and flowers, the pleasure ground of children and lovers, of the weary and the old. On the western boundary of the park is a sandy beach running for miles and miles down the coast, a beach ever calm and ever spacious, where the old man sits serenely in the sun and the little boy dabbles his feet in the surf—the surf of the great Pacific Ocean, so immense, so deep, so ultimate, stretching out and out in shimmering majesty beyond the sunset and the bath of the western stars. On some days that vast field of water is smooth as molten glass, on some days it curls into broken waves of glimmering white and flings its mighty rollers booming on the beach. But always it is the ocean.

Journalism is as that agitated bay; literature is as that far-reaching, fathomless, majestic sea.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 58)

that the ever-increasing tendency to paternalism in the government of our own country points closer to monarchical ideals. If we want to retain democracy in the United States we must wage relentless war upon centralization of power. And in the last sentence quoted Mr. Belloc says something that every vital teacher knows to be true. The novel and the drama teach history more convincingly than the most elaborately planned textbook and the most meticulously worded paragraph.



HUMOR OF THE SCHOOL ROOM.

Freaks of Knowledge.

That the royal road to learning is full of strange pitfalls is shown by the following bona fide samples coming to the knowledge of one teacher:

About this time Columbus was cursing around among the West Indies.

Jackson's campaign in the Valley was the greatest piece of millinery work ever shown.

The Valkyrie were the Choosers of the Slain, and the Valhalla the Haulers of the Slain.

The eldest son of the King of France was called The Dolphin.

The Duke of Clarence, according to his usual custom, was killed in battle.

Heathens are paragons that wash up idle things.
The Indians call their women squabs.

A Practical Demonstration.

The teacher was endeavoring to explain to Tommy the meaning of the word cosmetic.

"Now, just suppose for a minute, Tommy, that I would put something on my face and it made me beautiful. What would you call that?"

Tommy studied her rather plain face carefully.

"Come, Tommy, what would it be?"
Then he exclaimed, triumphantly, "A miracle!"

He Was Lost.

The teacher was telling the class about the conquests of Alexander the Great. He made the tale a stirring one, and at last reached the conquest of India. Wishing to impress the children, he said:

"When Alexander had conquered India, what do you think he did? Do you think he gave a great feast to celebrate the triumph? No, he sat down and wept."

The children seemed to be a little disappointed at this childish exhibition on the part of the hero, so the teacher continued:

"Now, why do you think Alexander wept?" he asked.
Up went a little hand; but when its owner saw it was the only one in view he hurriedly withdrew it.

"Come on now, Tommy," said the teacher, in his most persuasive voice, "why do you think Alexander wept?"

"Please sir," said Tommy, hesitatingly, "perhaps he didn't know the way back."

Evidential Consolation.

Musketry Instructor: Great Scott, man, whatever made you fire before the range was clear? Do you know you only just missed me?

Recruit: No, did I?

Instructor: I should think you did.

Recruit: I'm awfully sorry, sergeant!

The Lesser of Two Evils.

A teacher had been telling her class of boys that recently worms had destroyed the crops, and it was necessary to import the sparrow to exterminate them. The sparrows multiplied fast and were gradually driving away native birds.

Johnny was apparently very inattentive, and the teacher, thinking to catch him napping, said:

"Johnny, which is worse, to have worms or sparrows?"

Johnny hesitated a moment and then replied: "Please, I never had the sparrows."

The Penalty for Violation.

Teacher: "Willie, you were seen smoking yesterday. Do you know what happens to little boys who smoke?"

Bright Boy (interrupting): "Please, sir, I know! Mother said if I smoked, I'd be poisoned by Nicodemus."

By Way of Distinction.

"Oh, I'm in such a perspiration!" cried a girl student in a finishing school, as she fanned herself with a book.

"Miss Frankland," rebuked the austere head mistress, "I hope I small never again hear such an expression. Kindly remember that oxen sweat, men perspire, but ladies glow."

RELIGIOUS INSTRUCTION.
Rev. M. V. Kelly, C. S. B.

Teaching Sacred Music in the Schools.

There can be no question, of course, of the importance of teaching sacred music in our parochial schools. Every hymn is a prayer; no course of religious instruction could be called complete without full attention to this element. Nor do our teachers anywhere fail to recognize this. The singing of hymns is a regular item in the day's programme; this practice is universal. Our churches also are enjoying the benefit, and that in no small degree. The attractiveness of the Children's Mass has for people of every age and rank speaks for itself.

Not quite so much can be said, however, for the character of hymns frequently selected. Most hymn books of a previous generation contained several numbers not at all in harmony with the fundamental idea of ecclesiastical music. Conditions are gradually improving. Many reforms are being effected in this particular; the day is perhaps not far off when hymn airs not strictly orthodox will cease to be tolerated, when everything of the kind will disappear from the contents of hymn books offered for sale to the Catholic public.

Even when this culmination has been reached, we may not be sure of a corresponding regard for strict purity of taste in our schools. Original pieces are constantly coming into existence. Many of them have fascinating airs, sometimes more or less theatrical, often decidedly secular. A teacher is tempted to adopt them, for the most part not realizing that they are really not permissible. Thus it will happen that though our text books are unobjectionable, much will still have to be done to prevent objectionable music finding its way into the children's practice hour.

This is a digression. I was noting above that children in Catholic schools everywhere seemed to be looked after in the requirement of hymn singing. Admitting this to the full we, nevertheless, cannot help admitting some disappointment also. Are the results in after life all that we might have expected? Of the hundred of thousands of children trained to the practice in schools, how many engage in singing hymns when arrived at the age of maturity? Is it not simply a fact that for the great, great majority all this is practically over with school days? Hymn singing no longer enters into their devotional life nor is persevered in under any circumstances.

It is rarely a feature of Catholic home life even in homes where music is cultivated, where members of the family are naturally gifted in this respect and have received every opportunity to improve their talents, where a great deal of the pastime is playing and singing, where musical pieces accumulate into a miniature library. How often it happens that such a thing as singing hymns is unheard of, and that in families by no means devoid of the true spirit of Faith.

For more than a quarter of a century many churches in this country have endeavored to promote congregational singing. How to accomplish it is still a problem. Most report the effort ending up in failure. Why should this be so where so many hundreds of those actually present were wont to raise their voices so lustily when called upon as children to do just the same? There are many small congregations in which an adult choir seems almost an impossibility. The situation is described curtly in the words "there is no one to sing." Still a very large proportion of the members are not wanting in a talent for music and many of them as children were heard singing hymns day by day during an entire course in a parochial school.

Now, what we fail to take account of is this—it is precisely that we may have these beneficial results in after life—in church services, in the Christian home, in the individual life of each Christian, that it is worthwhile teaching the singing of hymns in schools at all. It seems we teachers are always in danger of forgetting this. Far more than we suspect, or than anyone suspects, we live in the present, forgetful of the future. In other words we forget we are teachers whose sole *raison d'être* is fitting those in our charge for future occupations and conditions. We do not teach children to read merely that they may read during

their school days; why should we be satisfied with results in musical training that end with school days?

It may be safely asserted that the sanctifying influence of hymns is more apparent in the lives of adults than of children. There are several reasons for this. Children pay less attention to the doctrine therein enunciated; this is a natural consequence of the levity and thoughtlessness of childhood. Besides much of the doctrine set forth in the form of a poetical composition is because of that very circumstance beyond easy comprehension on their part. Much of what is valuable in poetry of any kind appeals to the mature and intelligent and is lost upon youth. The hymns that are really great, that endure, that are treasured among the priceless heritages of our mother tongue were written, not for children at all, but for the inspiration and edification of the adult faithful. It is all important, then, that the training of children in sacred song should have their future constantly in view.

The idea I have been trying to convey in the previous paragraph is set forth with much greater expressiveness in the following quotation originally addressed to parents:—"Your boy when alone, whether at work in the field or in the shop, strolling along a country road or aboard a railroad train, perhaps in mid-ocean, or perhaps resting in a tent just a short distance from the enemy's lines will often relieve his mind in song. The old familiar airs never lose anything of their charm, and in their sweetness and tenderness haunt him again whether he will or no. If hymns had a place in the home of his youth, their beautiful strains come back and haunt him, too. They take possession of him for the time and without any effort, without intending it, almost without knowing it, he is in conversation with God—and he feels that the Mother of God and the Angels and Saints are now very near. Their sacred words become a new inspiration in his life; they remind him of what he should know and do, they incline him to some good practice or other, they lead him on to higher and purer resolves, and fill his heart with courage to attempt them. Can anyone spend even a ten or fifteen minutes in that way without making his life the better for it?"

Attention has here been drawn to the failure in having successful experiences in school years give results for after life. This is rather to arouse discussion on the subject than from any confidence in being able to offer a satisfactory explanation. Pointing out defects is often a much simpler process than suggesting efficacious remedies. What are the remedies a knowledge of such causes would dictate? I would venture just a few;

1. A great deal depends on the quality of the hymns with which children have been made familiar. Very likely too much time is spent in schools on the singing of what are distinctively children's pieces. It goes without saying that no use will ever be made of those when school days are over. Would it not be better to give a minimum of attention to these and a maximum to selections grown up persons would be interested in and disposed to recall and repeat at every time in life? Among these there will necessarily be found a number of Latin hymns and chants. Children receiving a thorough course in religious instruction should be able to sing such ever-serviceable pieces as—*O Salutaris, Tantum Ergo, Te Deum, Miserere, Alma Redemptoris, Salve Regina, Regina Coeli, Stabat Mater, Veni Creator, Dies Irae, Magnificat, Ave Maris Stella, Iste, Confessor, etc., etc.* It is truly pathetic how few of even our most devoted worshippers are able to take part when one or other of the above is called for during a public religious exercise.

2. Our school children could certainly memorize many more hymns than they are actually doing and that without any undue sacrifice of time or energy. We know how capable they are of memorizing lengthy portions of a school drama under the stimulus such circumstances provide. We know how many pieces of secular literature in poetry and prose they succeed in preparing for promotion examinations. We know how many secular songs they have at their command if considered in the ranks of vocal soloists. Is it not humiliating to think that the great, great majority of them seem absolutely mute when required a year or two later to take part in the singing of the most familiar hymns. Let us not forget that every hymn worthy of the name is a prayer and if remembered

through life gives all the wholesome results that come from having committed a prayer to memory. We can afford to be generous of the time required to accomplish this.

3. Every child should be in possession of a hymn book, and every family of a hymnal—containing both words and music. There is here an apostolate for our parochial school teachers to enter upon. For some reason or other a great many Catholic parents have never been made to realize the importance of this, even parents who attend to every other religious duty of the home. Is it not extraordinary, that they will be faithful themselves, and require their children to be faithful to everything difficult and trying and pass over what is so sweet and consoling? How is it they succeed so well in training their children to habits of prayer, to fast and abstinence and every form of self-denial, to church-going and many religious exercises requiring time and effort and inconvenience, and meanwhile deprive them of a practice so enjoyable to themselves and so pleasing to God? I know of no answer to this question if it be not found in the one fundamental weakness of our school system—failure to secure the co-operation of the home, a disposition to attempt everything in the school, supplant parents in their clearly acknowledged functions, with the result that the work begun in school is carried on just so long as children are under the immediate supervision of the teacher.

THE LARK AND THE CROW.

(A Modern Fable.)

By Sister Mary Agnes, O. J. M.

Since birds and beasts to Aesop spoke
In words of human lore,
Have men their lessons so applied
That now they speak no more?

As thus I pondered, book in hand,
Beneath a shady tree,
A blithesome lark and dusky crow
Perched on a branch near me.

The former sang, the latter croaked,
Each in his natural way;
And this it was, as seemed to me,
That each one tried to say.

Crow. The day is dark, and heavy clouds
Are gathering in the sky.—
Lark. The noonday heat is tempered thus
By fleecy clouds on high.

Crow. The rain will fall, the earth be drenched,
By heavy falling showers.—
Lark. The rain refreshes the thirsty earth,
Brings life to plants and flowers.—

Crow. My flesh is torn, my feathers are spoiled
By the thorns and briars around.—
Lark. Then pick your way; and relish the bloom
Of the roses that more abound.—

Crow. Not all the year do the flowers bloom,
And soon will their petals fall.—
Lark. But their fruits remain, as autumn comes
With a horn of plenty for all.—

Crow. Then winter will follow, to make one quake
With the blasts and ice and snow.—
Lark. So will Christmas come with its gifts and joys.
As angels pass to and fro.—

The crow had visions of Christmas pies,
And ceased to croak and fear.
The lark as ever sang blithely on
And kept Christmas all the year.

The Catholic School Journal

BOOK NOTICES.



Children and Childhood. By N. Niemeyer. Cloth, 206 pages. Price, —. Oxford University Press, American Branch, New York.

Here is a work on child psychology, presenting in its plan and contents evidence of considerable originality and ingenuity. The reader will find it absorbingly interesting and provocative of thought. In its preface the author says: "A book such as this one is only half contained in its own pages. Side by side with it, in the reader's mind, there should walk the shape of some child whom the reader is trying to understand. Then the child will correct the book, with constant touches of contradiction and agreement. May the book help to interpret the child!"

Practical Electricity for Beginners. By George A. Willoughby, Shop Supervisor Arthur Hill Grade School, Saginaw, Michigan. Cloth, 104 pages. Price, \$1 net. The Manual Arts Press, Peoria, Illinois.

Because of its technical nature, the subject of this book has been considered difficult to present in language that will be readily understood by young students and workers in the home. Yet the fundamentals and practical applications of electricity should be familiar in the present age to every man, woman and child in America. The book under review has been written for use in junior and small high schools, grammar grade classes, continuation and other vocational schools and the home. It aims to teach electrical operations and repair, giving only the principles which are of practical application and using terms so simple that they may be comprehended by all who understand the English language. The illustrations which accompany the text are numerous and help to elucidate its meaning. The book will be valuable for popular reference as well as for use in schools.

A History of California. The Spanish Period. By Charles E. Chapman, Ph.D. Cloth, 528 pages. Price, \$4 net. The Macmillan Company, New York.

To the average American, the history of California is little known, and for that little he is indebted directly or indirectly to the labors of the late Hubert Howe Bancroft. Since Bancroft's death much study has been devoted to materials which his indefatigable zeal collected and made available to scholars. The author of the present compact volume was richly equipped for his task and is well known to specialists in his subject as the author of "The Founding of Spanish California" and of the Catalogue of Materials in the Archivo General de Indes." Both of those volumes are of a technical character; the present volume, however, being intended for popular use. Like its predecessors, it is an outcome of its author's enjoyment during two years of a

Native Sons of the Golden West Traveling Fellowship which enabled him to make independent researches in Spain. He writes from a full mind, after thirteen years of scholarly preparation, and from a standpoint not local to California, placing what he sets forth in its proper perspective in relation to North America as a whole. His style is straightforward and lucid.

Detroit First-Grade Intelligence Test. By Anna M. Engel, Psychological Clinic Examiner, Detroit Public Schools. Examination: Form A, 8 pages—price per package of 25 examination booklets, including 2 Record Sheets, \$1.50 net. Specimen Set: Envelope containing 1 Examination, 1 Guide and 1 Record Sheet—price, 15 cents postpaid. World Book Company, Yonkers-on-Hudson, New York.

Among children entering the First Grade there are great differences in ability to learn, making it advisable for the teacher to classify them into at least three groups, in order that each group may receive instructions appropriate to the capacity of those who compose it. Such classification is now regarded as more important on the children's first entering school than at any later time. The Engel tests, which consist of pictures, are simple, and have received wide approval.

Witham's English Vocabulary and Silent Reading Tests. Printed on leaflets, with accompanying score cards. Price, —. J. L. Hammett Company, Cambridge, Mass.

There are two Silent Reading Tests, one to gauge the pupil's perception of logical order in the relation of simple narratives, the other to measure his perception of literary content. There are also two vocabulary tests, each with fifty numbered words on one sheet and the definitions, unnumbered and in a different order, on another. Each pupil is required to look at the first word and check it, then to glance down the column of definitions till he comes to the definition which fits the word, and mark it "1"; proceeding in this manner through the whole list, till the definitions are marked from 1 to 50. Both tests are devised by the author of Witham's Standard Geography Tests, which are widely used.

The Summa Theologica of St. Thomas Aquinas. Third Part (Supplement). QQ. LXIX.—LXXXVI. Literally Translated by Fathers of the English Dominican Province. Cloth, 262 pages. Price, \$3 net. Benziger Brothers, New York.

This volume is in brief a treatise on the resurrection, the matter contained being divided under two general headings—"Before the Resurrection" and "The Resurrection Itself." In the former of these divisions these sub-topics are discussed: The Place where Souls are Received After Death; The Quality of the Soul After Leaving the Body; Suffering for the Dead; Prayers Addressed to the Saints in Heaven; Signs that Will Precede the Judgment; The Fire of the Final Conflagration. Here are the sub-titles of the second part of the book: The Resurrection Itself; The Cause of the Resurrection;

the Time and Manner of the Resurrection; The Term Wherefrom of the Resurrection; The Identity of Those Who Rise Again; Integrity of the Bodies in the Resurrection; the Quality of Those Who Rise Again; the Impossibility of the Bodies of the Blessed; The Subtlety; The Agility; The Clarity; The Conditions of the Damned After the Resurrection.

A Short History of English Literature. By Archibald T. Strong, M.A., Litt. D., Associate Professor of English Literature in the University of Melbourne. Cloth, 404 pages. Price, —. Oxford University Press, American Branch, New York.

The author of this book explains that he had undertaken to share its composition with a friend who was called to active service in the war after preparing the first chapter and part of the second. Thereupon he carried the work to conclusion. There are many histories of English Literature, but the subject is a vast one, not to be readily exhausted. In many instances it is observable that Professor Strong has gone closer to source material than some of those who have written books with which his will be compared. As a rule his citations, which are numerous, are unacknowledged. From an American point of view, it may seem strange that no place is given to English literature produced by authors native to the United States. But it must be conceded that an author has a right to set his own bounds, and that within the bounds he has chosen Professor Strong has performed good work.

Long Ago People. How They Lived in Britain Before History Began. By L. Lamprey, With Illustrations by Mand and Miska Petersham. Cloth, 226 pages. Price, —. Little, Brown & Company, Boston.

Museums contain vestiges of the people of the distant past who made knives of flint, and dwelt in trees or in rude huts, and used the crude boat called the coracle. The British isle were covered with woods when those people lived, and the woods were inhabited by wolves and bears. Human beings were perpetually hunting or being hunted. This little volume, written in simple language which children may understand, tells interesting stories of that far off time. Both the stories and the pictures which illustrate them are graced with artistry. As a volume of supplementary reading "Long Ago People" will command attention.

Poco a Poco. An Elementary Direct Method for Learning Spanish. By Guillermo Hall, Adjunct Professor of Romance Languages in the University of Texas. Vocabulary Edition. Illustrated by C. F. Arcieri. Cloth, 343 pages. Price, —. World Book Company, Yonkers-on-Hudson, New York.

The author of Poco a Poco holds that "correct speech is the result—not so much of knowledge as of habit", and that as habits are built up by repetition the young student of a foreign language should be subjected to frequent drill—oral drill, if the fluency he desires

is to be that of the spoken rather than the written word, and is identical with the edition of "Poco a Poco" heretofore reviewed in this journal, except for the addition of a well-selected vocabulary. It is a book admirably thought out and well put into form.

In the Green Wood. By Zoe Meyer, author of "The Outdoor Book" and "In the Green Fields". Illustrated by Clara E. Atwood. Cloth, 157 pages. Price, —. Little, Brown & Company, Boston.

"Do birds confabulate or no?" Was there ever a squirrel capable of complaining indignantly at the plunder of his winter store of food? Are there fairies—tiny green folk, dwelling in the depths of the forest? Grave people who object to setting fiction on such subjects before youth of tender years, on the ground that it will confuse their minds or diminish their regard for truth will not welcome Miss Meyer's graceful and interesting stories. But perhaps these serious-minded critics of make-believe are too extreme in their views, and enlisting the attention of youngsters for the purpose of luring them into learning is an admirable as well as effective method of getting young pupils to love reading. In that case Miss Meyer has done well, and her bright and pleasing pages are worthy of recommendation.

The Light on the Lagoon. A Novel. By Isabel C. Clarke. Cloth, 416 pages. Price, \$2 net. Benziger Brothers, New York.

With the same intimate knowledge of her people and their setting which gave Jane Austen stories of quiet village life in England a hundred years ago their perennial charm, Miss Clarke discourses of characters to be found in the social complex of the Twentieth Century. Her heroine in the present volume is a young woman of good family who has "done her bit" in hospital work during the war. Against her conventional mother's wish the heroine goes to Venice to study painting. She convinces her friends and the dealers that she possesses talent if not genius. But this is not all that she does. Yearning for peace of soul, she finds her way into the Catholic Church. At the end of the book she marries a gentleman possessing qualities likely to make a good woman happy.

A Dramatic Reader, Book I. By A. R. Headland and H. A. Treble. Ornamental boards, 112 pages. Price, —. Oxford University Press, American Branch, New York.

A Dramatic Reader, Book II. By A. R. Headland and H. A. Treble. Ornamental boards, 112 pages. Price, —. Oxford University Press, American Branch, New York.

A Dramatic Reader, Book III. By A. R. Headland and H. A. Treble. Ornamental boards, 175 pages. Price, —. Oxford University Press, American Branch, New York.

The first book of the series contains ten little dramas, the subjects of which evidently are chosen with a view to enlisting the attention of children. For instance, "Great Klaus and Little Klaus", "Puss in Boots", "The Sleeping Beauty", "The King of the Golden River", "Dick Whittington and His Cat". The second is for young people

more advanced in years and studies. Its contents are made up of dramatizations suggested by episodes in standard English novels, most of them involving humor. Among the characters introduced are Miss Austen's "Bennet" family and "the Rev. Mr. Collins", Samuel Lover's "Handy Andy" and Capt Marryat's "Midshipman Easy", with others too numerous to mention from the works of Scott, Lytton, Thackeray, and George Eliot. The third book is a well-selected collection of scenes from a wide range of English dramas, beginning with Marlowe and Shakespeare and coming down by way of Goldsmith and Sheridan to Lord Dusany, Lady Gregory and Bernard Shaw. Teachers on the lookout for "pieces" suitable for school exhibition programmes will be likely to prize these volumes, which also will be found to have a value for classes in rhetoric essaying dramatic composition.

A Boy Knight. By Martin J. Scott, S. J. Illustrated by Stella Mary Butler. Cloth, 277 pages. Price, \$1.50 net. P. J. Kenedy & Sons, New York.

Father Scott has studied boys. He understands how they think and act, and what will please them. He knows how to arouse enthusiasm in their minds that will win them to the pursuit of high ideals. The boys in his story are "real fellows". Their adventures are such as might happen to flesh-and-blood youngsters. A boy who opens this book will read it from cover to cover and enjoy every page as he proceeds. It is a story that will instill right principles besides affording lively entertainment.

Ejercicios Progresivos en la Taquigrafía de Gregg. Por John Robert Gregg. Stiff Paper covers, 68 pages. Price, 50 cents net. The Gregg Publishing Company, New York.

A primer of Gregg Shorthand in Spanish, with lessons at the head of each page and ruled spaces for written work at the bottom.

Curso de Taquigrafía de Gregg. Cloth, 80 pages. Price, \$1.50 net. The Gregg Publishing Company, New York.

A course of Gregg Shorthand in Spanish is an interesting but not unnatural outcome of the educational influence in countries of Spanish America following events that marked the administration of President McKinley.

Australasian Catholic Directory for 1922. Containing the Ordo Diuinis Officii, the Fullest Ecclesiastical Information, and an Alphabetical List of the Clergy of Australasia. Paper covers, 344 pages. Price, —. Published by St. Mary's Cathedral, Sydney.

The Catholic population of Australasia has risen to a number in excess of a million and a quarter, but exact figures will not be available till next year. There are 2,183 churches, 397 regular priests, 1,133 secular priests, 704 religious brothers and 8,201 nuns. The children in the Catholic schools number 180,608. There are 1,062 primary schools, 217 superior day schools, 233 girls' boarding schools, 51 boys' colleges and ecclesiastical seminaries.



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Thrift and Conservatism. By Arthur Henry Chamberlain and James Franklin Chamberlain. Cloth, 272 pages; 11 illustrations. Price, \$1.50 net. J. B. Lippincott Company, Philadelphia.

This book is not a treatise in favor of parsimony. Thrift and conservation have nothing in common with stinginess. The gospel here inculcated is avoidance of waste with the object of putting everything to wise use. As president of the committee on thrift education of the National Council of Education, Arthur Henry Chamberlain has given deep thought to the subject and acquired competency to write upon it with authority. Heretofore the Americans as a people have been prone to ignore the duty of making the most of their resources. They will find this volume a guide, practical and helpful, whose suggestions apply to individuals, to communities and to the nation as a whole, which, in the long run, can flourish industrially only to the extent that it demonstrates its ability to compete with other nations in the world's markets. Among the chapter headings of the book under review are Thrift and the National Life; True and False Economy; Sources of Waste; Food, Dress, Time; Human Resources; Increasing the Food Supply; Conserving the Soil; Value of the Forests; Our Mineral Fuels; National Health; Use and Misuse of Money.

The Finding of Tony. By Mary T. Wagaman, author of "Shipmates," "Captain Ted," "The Queen's Promise," etc. Cloth, 146 pages. Price, \$1.25 net. Benziger Brothers, New York.

A sweet little story, exquisite in feeling, strong in characterization, dramatic in incident, narrated with charming simplicity and breathless directness. Little Tony is an Italian waif, whose mercenary and atheistic pardoexploiter dies, and who is spirited away by the ladies of an Evangelical Mission Band to a school for friendless boys, where he leads a drab and hopeless life except for the companionship of another Italian waif out of loving friendship for whom he performs a heroic act which rescues both of them from their untoward environment and restores them to the ministrations of relatives, warm-hearted patrons and their own Church. This is an ideal presentation book for the young, so well written that it will yield pleasure to older readers.

Everyday Civics, Community, State and Nation. By Charles Edgar Finch, Director of Junior High School Grades and Citizenship, Rochester, New York. Cloth, 326 pages. Price, American Book Company, New York.

Civics has become a hackneyed subject, but this author emancipates himself from the tradition of treating it in a hackneyed style. He begins with government in the school room and carries the theme up to the constitution of the United States. The book would be an easy one to teach with.

The Catholic School Journal

Field Afar Stories. Volume III. Cloth, 148 pages; illustrated. Price, \$1, postpaid. Prepared and edited by the Catholic Foreign Mission Society of America, Maryknoll, Ossining, N. Y.

The illustrations in this little book are worthy of note for their artistic execution as well as for the quaint interest of many of their subjects. The stories are by numerous competent writers and, besides throwing much light on curious native manners and customs, give a good account of work by devoted servants of God in China and Japan.

The Beggar's Vision. By Brooks More. Illustrated by Tracy Porter Budd. With an introduction by William Stanley Braithwaite. The covers are board with cloth back; 61 pages. Price, \$2 net. The Cornhill Publishing Company, Boston, Mass.

The book is carefully printed, and the illustrations are nine full-page photogravures. These pictures are weird conceptions of ghostly shapes and indistinct backgrounds, stimulating the imagination, like the forms which fancy decries in flying clouds or hovering amid the flames and smoke in the fireplace on a winter night when the storm king rages out-of-doors and the wind whistles in the chimney. They are well adapted to the text, which makes evident appeal to lovers of the mystic.

Willie Frank of Stedly. By M. de L. Kennedy. Cloth, 203 pages. Price, \$1.00 net. P. J. Kennedy & Sons, New York.

Parents and teachers who realize the influence exerted by books upon the minds of the young will not neglect the important duty of watching the reading of children committed to their charge. Much which is offered under the name of juvenile literature is indifferent. Some is unwholesome and even vicious. The reading of what is good creates taste and educates judgment which tend to fortify the possessor against the lure of the deleterious. Here is a bright, clean story, full of incident, with a healthful Catholic atmosphere. There could be no better birthday or other holiday gift for a loved boy or girl.

Barry Lyndon. By William Makepeace Thackeray. Edited by Charles Elbert Rhodes, A. M., Assistant Henry S. Spalding, S. J. Cloth, 208 pages. Price, \$1.50 net. Benziger Brothers, New York.

Father Spalding understands what will interest boys, and his stories, full of outdoor life and wholesome adventure, are fascinating light reading for the young. In this latest volume he describes the experiences of three young fellows with two older companions during a camping trip among the Ten Thousand Islands and in the everglades of Florida. The discovery of a treasure chest, its robbery by an outlaw, and the subsequent pursuit of the robber, is a thrilling incident of the outing, besides which there are breathless encounters with alligators, rattlers and bears.

THE TRIUMPH OF THE RIGHT START

In the Tri-State School Typewriting Championship Contest recently held at the Philadelphia Business Show, Miss Elizabeth Cannon, writing for fifteen minutes with but eleven errors, won first place with a net speed of seventy words a minute. Miss Cannon, who is but fifteen years of age, began her study of Rational Typewriting at Beacom Business College, Wilmington, Delaware, in September, 1921.

In the thirteen State and Sectional Typewriting Contests conducted by Mr. J. N. Kimball since the fall of 1919, Rational operators have won first place in all but two, and second place in all but one contest, as follows:

Chicago Circle Typewriting Contest, November 17, 1919.

1st—Ruth Lewis, Gregg School, Chicago.
2nd—Mildred Campbell, Gregg School, Chicago.

California State School Typewriting Championship Contest, San Francisco, March 8, 1920.

1st—Stella P. Boyden, Sacramento Secretarial School, Sacramento.
2nd—Adrienne Enright, California-Brownberger Commercial School, Los Angeles.

Tri-State School Typewriting Contest, Philadelphia, April 19, 1920.

1st—Jessie Peoples, Beacom Business College, Wilmington, Delaware.
2nd—Frances Naughton, Taylor School, Philadelphia.

New England Typewriting Contest, Boston, May 1, 1920.

1st—Louise R. Potter, Bryant & Stratton Commercial School, Providence.
2nd—R. Elvera Schuler, Northampton Commercial College, Northampton.

New England Typewriting Championship Contest, Boston, April 4, 1921.

*1st—Wilford E. Wheaton, Stone Business College, New Haven.
2nd—Madeline C. Hunt, Bay Path Institute, Springfield.

California State Typewriting Contest, Los Angeles, April 25, 1921.

1st—Helen Mar Babson, California-Brownberger Commercial College, Los Angeles.
2nd—Ruth A. Wright, Armstrong School, Berkeley.

High Schools.
1st—Lydia D. Royce, Berkeley High School.
2nd—Mary C. Sutfin, Marysville High School.

Illinois School Typewriting Contest, Chicago, September 19, 1921.

1st—Rita Mann, Gregg School, Chicago.
2nd—Dorothy Davis, Gregg School, Chicago.

High Schools.

1st—Rose Imburgia, Provo Township High School, Maywood.
2nd—Nina Reason, Thornton Township High School, Harvey.

Third California School Typewriting Contest, San Francisco, March 11, 1922.

1st—Hattie Cohen, California Commercial College, Los Angeles.
2nd—Dora C. Nardelli, California Commercial College, Los Angeles.

High Schools.

1st—Helen J. Beaumont, Berkeley High School.
2nd—Ada Dittmer, Berkeley High School.

Tri-State School Typewriting Contest, Philadelphia, March 6, 1922.

1st—Elizabeth Cannon, Beacom Business College, Wilmington.
2nd—Evangeline Tharp, Beacom Business College, Wilmington.

High Schools.

*1st—Marion Watters, Trenton High School.
2nd—Frank Yobb, Trenton High School.

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Printed on good white paper in large clear type, this handsome text is preceded by a table of contents, which will enhance its usefulness for future reference.

Stenciling. By Adelaide Mickel, Department of Manual Arts, Polytechnic Institute. Stiff paper cover, 62 pages; illustrated. Price, postpaid, 85 cents. The Manual Arts Press, Peoria, Ill.

A handbook on the art of stenciling, this little text contains simple instructions necessary to the application of the process in several mediums upon various surfaces. There are practical descriptions and suggestions relating to the materials employed and the equipment required, with a detailed discussion of problems appropriate for home workers and different grades in elementary and high schools.

The Return of Sherlock Holmes. By Sir A. Conan Doyle. Engraved in the Advanced Style of Pitman's Shorthand. By permission of the Author. Vol. III. Cloth, 126 pages. Price, 80 cents net. Sir Isaac Pitman & Sons, Ltd., 2 West Forty-fifth St., New York.

This is a volume of advanced reading lessons, illustrating the Pitman system of shorthand. Like its companion volumes it will prove a treasure to the student.

Mother Catherine McAuley and the Beginning of the Works of the Sisters of Mercy in Chicago. By Sister Mary Fidelis. Stiff paper covers, 94 pages. Copiously illustrated with "half-tones."

This beautiful book printed, engraved and bound by St. Mary's Training School Printing Department, Des Plaines, Illinois, contains a history of the Order and a biography of its foundress. Many of the pictures with which it is embellished are exquisite examples of devotional art, and the text is absorbingly interesting and inspiring.

Vocational Arithmetic. By Clarence E. Paddock, Wentworth Institute, Boston, Mass., and Edward E. Holton, Head of Department of Machine Shop Practice, Technical High School, Springfield, Mass. Cloth, 232 pages. Price, D. Appleton and Company, New York.

In this book the usual branches of arithmetic are treated in a simple way and problems are presented applying especially to each of numerous vocations, as carpentry, shop work, foundry work, masonry and excavation. It was felt by the authors that while many excellent elementary arithmetics are before the public there was need for a distinctly vocational arithmetic, and to supply this desideratum they produced the present book.

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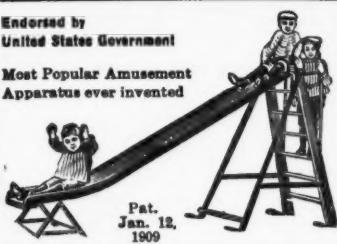
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2. The subjects required with their respective values are: Religion, 2 units; English, 3 units; some other language, 2 units; mathematics, 2 units; social science (including history), 1 unit; natural science, 1 unit. Four units to be elective. They must be selected in such a way, however, as to give another course of 3 units; i. e., one or more units must be advanced work in one of the subjects, other than English, enumerated above. Where Latin is to be pursued in college, at least 2 units of Latin must be taken in the high school.

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COURSES	I	II	III	IV	V	VI	VII	VIII	IX	X	XI
Religion	2	2	2	2	2	2	2	2	2	2	2
English	3	3	3	3	3	3	3	4	4	3	3
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Greek	2			3			2	1			
French		2			3					2	
German			2			3					2
Mathematics	3	3	3	2	2	2	2	2	2	2	2
Social Science	1	1	1	1	1	1	2	1	2	3	1
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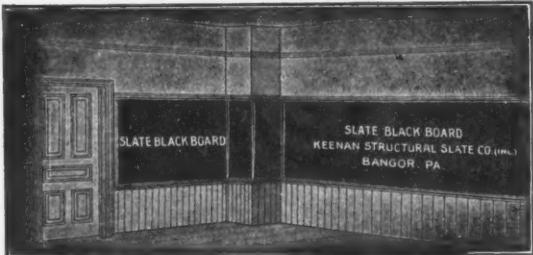
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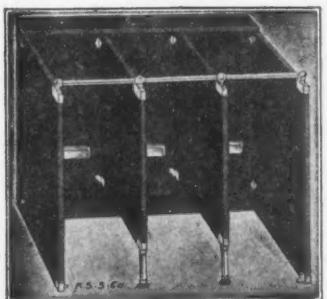
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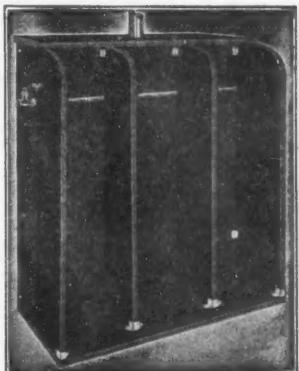
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